# The Churchman.

*SATURDAY, JULY* 6, 1878.

COÖPERATIVE stores seem to be a great success in England. They are especially to be found among the towns of the North, even among the working classes. The business of the "Civil Supply Associations" amounts in a year to twenty millions sterling. They are said to effect a saving of from fifteen to thirty per cent. It by no means hurts coöperation that it finds an enthusiastic advocate in such a man as the author of "Tom Brown," who thinks that coöperation is to play an important part in solving the labor question.

THE new pope is beginning to feel the pressure of his surroundings. At first he would hear nothing of General Kanzler and the pontifical army; but recently he has been making a speech to its disbanded officers, in which he calls them the "champions of right and justice," and tells them there is "no finer or nobler cause than that of fighting for the holy rights of the Church and of her august head." This may be the opinion of Leo XIII., but there was at least one "august Head" who said, "Put up thy sword"; "if My kingdom were of this world then would My servants fight." "This discourse," says the *Liberta*, "is a veritable triumph for the fanatical and *intransigente* party. It demonstrates the fact that the dominant clerical party never changes, that it is always imbued with the same ideas, always tenacious in its desire for the restoration of the temporal power, and consequently for the destruction of the unity of Italy."

IN a conversation with members of the town council, the Crown Prince of Germany said an "insufficiently educated part of the population had been led astray, and that it devolved upon individual citizens to open the eyes of the misguided people to the terrible consequences of the socialist doctrine." As yet the police rigors recommended by the conservatives are confined to the prohibition of socialistic meetings. It is said, however, that the German parliament is to be dissolved, to be followed by new elections as soon as possible, when a majority may be obtained which shall bring to bear the most rigid measures. With a population in Berlin more degraded, lawless, and brutal than in any other city of Europe, there is a growing apprehension lest there may be further attacks upon the royal family. "Families," says the *Spectator*, "have long been groaning under the arrogance, the idleness, and the corruption of their servants; and it has become a serious matter of calculation how long great industries can be carried on when workmen are as likely as not to turn against their masters."

COMPLAINT is sometimes made of the frequent migrations of the clergy; theoretically, with a settled pastorate we have a virtual itinerancy, with the clergy roaming from one end of the land to the other. Some changes from time to time are necessary, but there should be some fixed principle on which such changes are based. In some dioceses there is something like a regular line of promotion, and the clergy, for the most part, continue in that jurisdiction, few going or coming from without. In other dioceses there is constant change, with no promotion from within. If a desirable parish is vacant, a new and unknown man is "called" from some distant field; it is assumed that the unknown man is the good man, if only he comes from far enough away. The new broom principle prevails. From a somewhat wide observation in this matter, we are inclined to think that the latter principle is a vicious one, and that more progress is made in those dioceses where the clergy are encouraged to remain permanently, where faithful service in subordinate positions is rewarded, and where men are expected to work their way up, and new and unknown men are not pushed to the front. It may be that a wrong mode of procedure in this regard has somewhat to do with the unsettled condition of which complaint is made.

## *THE ROMAN CATHOLIC CHURCH IN BELGIUM.*

The result of the recent election in Belgium deprives the Church of Rome of her political ascendancy in the only country of Europe where the State ministry was outspoken in its adhesion to Ultramontane principles. Though Belgium is a small country, and its attitude in ecclesiastical questions can hardly be of any notable influence upon the fate of the papacy, the defeat of the Ultramontane party in its greatest stronghold conveys some instructive lessons, and awakens new hopes for the success of the Catholic reform movement in Europe.

In few countries of Europe has the Church of Rome had so favorable a ground to carry all its theories into practice, and to test their efficiency in modern society, as in Belgium. The religious unity of the kingdom is outwardly almost complete. The number of persons connected with some other religious communion than the Church of Rome is estimated at only about 25,000. Of these about 2,500 may be Israelites, who have at present six synagogues. The other 22,500 are divided among three Christian communions: the Union of the Protestant Evangelical Church, which is recognized and supported by the State, and has about twelve parishes; the Free Churches of Belgium, composed almost wholly of former members of the Roman Catholic Church, and numbering about twenty congregations; and the Church of England, which has eight chapels belonging to the diocese of the Bishop of London. As the total population amounted, according to a census taken in December, 1876, to 5,336,185 persons, about 5,310,000, or 99.5 per cent. of the entire population, are set down as being either actively connected with, or at least virtually under the influence of, the Church of Rome.

The constitution of Belgium is a compromise between political Liberalism and religious or ecclesiastical Ultramontanism. To the Liberals the concession was made in the Belgian constitution that it recognized all Belgians as equal before the law; that it guaranteed the right of association and assembly, the freedom of expressing one's opinion and the freedom of instruction. The Ultramontanes received a liberal support of the clergy and the religious institutions by the government, together with the most absolute freedom of the Church from any interference by the State government. So favorable did the amount of freedom the Church obtained in Belgium compare with the legislation of other countries, that "freedom as in Belgium" became the battle-cry of the Ultramontanes in many European countries.

The history of Belgium since 1830 is an uninterrupted struggle between Liberals and Ultramontanes for ascendancy. The struggle was especially fierce in the province of education. As the constitution guaranteed an absolute freedom of instruction, many schools were at once founded, which remained under the absolute control of the Church, while the Liberal party supported, in opposition to the Church schools, the public school system. In 1836 a compromise between Church and State was effected. The government gave to the clergy an influence upon the State schools, while the Church subjected all its schools which received support from the commune, the government, or the public funds, to the inspection of the State. Since 1865 the educational question has been in very animated controversy between the Liberal and the Catholic parties. The Liberals founded an association called *Ligue de l'enseignement*, which aimed at emancipating the State schools from the influence of the Church.

Previous to the recent election the Ultramontane party had been for eight years in the majority in the Belgian Chambers, and as Belgium is a strictly constitutional State, the country had since been governed by the same

party. For eight years, therefore, the powerful influence of the State had been subservient to the Church, and had been chiefly used to strengthen the ascendancy of the latter. Such an alliance between Church and State in Belgium places for the time being the education of nearly the whole rising generation under the control of the Church; for State schools and Church schools together constitute the immense majority of all Belgian schools. To what extent this is the case may be seen by casting a glance at the universities and middle schools of Belgium. Of universities there are four—the Free Catholic University of Louvain, which in the year 1876–77 had 1,052 students; the Free Liberal University of Brussels, with 615 students; and the two State universities of Liege, with 630, and of Gand, with 269 students. Of 198 middle schools, 84 are under the exclusive control of the Roman hierarchy, 60 under the supreme control of the State, and 31 are partially supported by the State. Facts like the above show what an influence the Church of Rome can exert at the political elections; and the history of Belgium is a continuous proof that the utmost endeavors have always been made to use this influence. Not only are the entire clergy a unit in identifying themselves with the political Catholic party, but all those who refuse to vote the Catholic ticket are so uniformly regarded and treated as enemies of the Church, that the immense majority of those who vote the Liberal ticket may be said to be practically at variance with the Church of Rome.

It is a remarkable fact that though Belgium has hundreds of thousands of Roman Catholics whose mental connection with the Church has been fully severed, and though the laws of the country afford sufficient liberty to organize new religious communities, the Old Catholic movement has not yet been able to gain a firm footing. Whatever may be the reason for this, the administration of the Liberal ministry which has just been formed will be more favorable to the friends of a religious reformation than that of the Ultramontane party; and as, except in case of a general election of the Chambers, the ascendancy of the Liberal party in both Chambers is fully secured for two years, there is reason to hope that this time will not pass without some earnest efforts in behalf of a religious reformation.

## *THE CHURCH GERMAN SOCIETY.*

The Church German Society is one of the noblest and most needed charities in this city. Begun but a short time ago, it is prosecuting a most active and efficient work among a class which, from a religious point of view, are almost destitute, and which, notwithstanding, are wielding an ever-increasing influence over the politics and the destiny of our country. We cannot but feel that it is high time for the citizens of New York to inform themselves of, and to take an interest in, the doings of this society. If only they could have been present at the confirmation service which Bishop Potter held in Grace chapel on the evening of June 10th, and could have seen the large class of fifty-seven candidates that was presented by Dr. Siegmund, the chaplain of the society, no words of ours would have been necessary to call attention to this work. Of this class by far the larger portion were full-grown men and women who have been living to a large extent hitherto without religious worship or religious training of any kind, but who have now come forward and openly professed their faith in Christ and in His Church. Like work to that in Grace chapel, East Fourteenth street, is being done at seven other stations in and out of this city, full information with regard to which will be gladly furnished by the chaplain, who may be addressed at Grace House, 127 East Thirteenth street, New York. We would also refer our readers to the concise and interesting report and appeal printed in another column.

## *CHRISTIAN AND UNCHRISTIAN COMMUNISM.*

Communism contemplates an ideal good, and in a sense was carried into practice at the day of Pentecost: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need." This Christian communism was inspired by love to the poor. They sold their possessions, that they might give to others. But unchristian communism is inspired by hatred of the rich. It would not give, but appropriate. It would not sell its own possessions and goods, but sell those of other people, according to the definition:

"What is a communist? One who hath yearnings
For equal division of unequal earnings.
Idler or bungler or both, he is willing
To fork out his penny, and pocket your shilling."

Christian communism is voluntary. It is not said that the disciples sold *all* their possessions and goods; but whether more or less, they sold them of their own accord. But unchristian communism would have a community of goods, if need be, by force and compulsion. It would not only say to the capitalist, You may sell your possessions, but you *must* sell them. Capital is a sin against society. It represents so much theft of the poor man's labor.

Consequently, Christian communism is a law for itself, while unchristian communism would be a law for others. The one considers its own duty in the case, but respects the rights of others. The other has no duty in the case but to invade their rights. No one pretends that the early Christians, in selling their possessions, would lay down any law for the Church, still less for the State. But unchristian communism, which for the most part leaves the Church out of the question, would have the State dispose of all possessions and goods for the public benefit. It wants it to take possession of the banks, railroads, and all the instruments of labor, and control them in what it conceives to be the general interest.

Consequently, again, while Christian communism would give free play to individuals as well as unite them in a community of interests, unchristian communism would largely suppress individuality and make it a creature of the State. It contemplates so much equalizing and levelling by means of the State machine. It is jealous of competition; jealous, in fact, of genius and talent. It wants the State to regulate everything connected with property or persons, and play the part of a political roller. Its idea is not to develop, but to crush. Therefore all unchristian communism is so much mechanism; as, for instance, that of Fourier's phalanstery, which would have each system contain four hundred families, and everything be done with the regularity of so much prison discipline. Indeed, the speculative communism of Plato and More, as well as all practical examples of it, resolves itself into so much routine. It is an exact denial of William Von Humboldt's doctrine, for instance, that the State should contemplate a variety of situations, and the largest possible development of the individual.

Again: Christian communism would never come in conflict with existing institutions, remembering that the powers that be are ordained of God. But unchristian communism is nothing if not revolutionary. The one would reform and improve as far as possible, but the other would overturn and destroy. The first is as careful and conservative as the second is radical and violent. It would not only abolish property, but abolish everything, as would seem, that has been made dear by the wisdom and experience of ages. As a rule, it has little respect for religion, and, as the exception at least, it utterly abhors it. The institution of marriage it hates or endures. Its methods are not reason and discussion, but the torch and the rifle. It would most essentially beat its ploughshares into swords and its pruning-hooks into spears, and bring on its millennium by the short methods of riot and anarchy. It is in all respects, probably, the most malignant and dark spirit, the most brutalized and savage, which has shown its head in the nineteenth century. It is a thousand years behind the age, and yet, strange to say, in no age of the world has it made itself more conspicuous and odious.

## *MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

THIRD SUNDAY AFTER TRINITY.

The collect for the Third Sunday after Trinity presents two truths strongly and clearly. The first of these is the kind of thing we are to pray for. And the next is the spirit in which we are to pray. For the object of our petition, recognizing "dangers and adversities" as inevitable in every life, is for "defence and comfort" *in* them, and not for freedom, nor even deliverance *from* them. And the spirit in which we are to pray, which is a spirit given only of God, is defined as a "hearty desire," a desire not to *get*, but to *ask for* something from God. It is well worth our while to stop a moment over these two characteristic features of the prayer that "has power with God and prevails." And this thought of prayer, the privilege of its possibility, finds the vivid illustration of contrast in the two parables of "the lost sheep" and "the lost coin." In the third of the parables which make up this chapter, that of "the prodigal son," the element of prayer comes in. Its power long untried, its privilege long unused, it is yet the thread by which that wanderer traces back the devious way which leads him home. However far away he was, he could pray; and prayer had such power that even its unworded purpose reached the Father's ear and moved His feet to come and meet him, while "he was a great way off."

The sadder estate of these two lost things, the sheep and the coin, is sadder because it lacks the element of prayer. The one stray sheep, whose faint and far-off bleating cannot reach the fold, and the piece of silver, silent as a soul becomes, hopeless and indifferent under the concealment of accumulated sins; these are the types of prayerless sinners. Whence their hope comes we shall see later. It is enough now if we may learn from them to ask for what the collect implies to be our chief ground of hope, a desire to *pray*, a "*hearty* desire" to pray. Of the first, this is to be remembered, that prayer is and ought to be something more than the mere asking for what we need. It is communion with God. It is the avenue of all communication with Him, and it needs to be kept so close in its connection, and so open as *the* way of approach, as to be ready *instantly* for use. What is written of Daniel's supplication must be true of us. The "windows" of our "chamber" must be always "open towards Jerusalem"; and prayer, even the asking for some special gift, must be not an unusual and infrequent resort; but, as in the prophet's case, what "he did aforetime." A "desire to pray" is "the spirit of grace and supplications" which God promises "to pour upon" His people. And its model of *unselfishness*, in that we say "*our* Father," asking for others than ourselves; and of the *absence of self-seeking*, in that we postpone the cry for "daily bread" until we have asked for things pertaining to God's glory, is set us in the Lord's prayer. Everybody has a desire to *get*. The desire to *pray*, which includes this and gratifies it, is a larger and a rarer thing. The one is a habit, a characteristic, an atmosphere of life. The other is a separate and spasmodic expression. The desire to pray, taking prayer to mean, at once, the spirit and the language, is the electric wire charged with the electric current, by which and along with which he only sends a message, clearly and intelligently, whose hand is often on the key.

Not less important than the "desire to pray" is the *heartiness* of that desire. Its absence is the secret of many an unanswered prayer. It involves at once a sense of need and the hopefulness of faith, that we really want and that we really expect an answer. "Whatsoever ye shall ask in prayer, *believing*, ye shall receive." This is the text that teaches faith *in* prayer. And the sense of need comes with the realization of the two leading thoughts of the selected Scriptures; the unwearied malice of the adversary, and the truth contained in that one word "lost," which describes the condition, felt or unfelt, of every soul not gathered in the fold, not counted in the Saviour's store.

Turning now to what the collect asks for, it is "mighty aid," "the defence and comfort of God," and it is "defence and comfort" in "danger and adversity." We have not far to look for the reason why this "aid" must be "mighty." It is no part of the Scriptural teaching to underrate the difficulties of the Christian life. And they are set before us here under the very strongest figures. The restless energy of Satan going about, "walking up and down in the earth," as Job has it, "seeking whom he may devour"; and besides this, the desperate condition which the parable describes of all humanity so desperate, that only such "mighty aid" could rescue it at all, as God put forth in the incarnation of His Son. Putting the two together we have the strongest statement of our danger and our need. It is another phase of the figure of the "strong man armed" and "the one that is stronger than he." And the "mighty aid" of God assures us both of the reality of our danger and adversity, and of the reality of its "defence and comfort," by this presentation to the soul of the two, not *principles*, but *personalities* of evil and good—the one going about "seeking whom he may devour," and the other, the "man having an hundred sheep," God, that is, who owns us all, going *out*, in His incarnation, to the wilderness of the world, and *down*, in His crucifixion, to the desert of the grave, to seek, to find, to save "that which was lost."

The further lesson remains for us to learn, suggested in the collect and developed in the epistle for the day. We have been taught the importance of prayer. We have come to feel the need of "mighty aid." We have the pledge and promise of prayer heard and aid given in the marvellous proof of God's great desire to save men from Satan and themselves. But this is not all. Not for a moment underrating prayer as *one* of the practical duties of life, we must learn what more there is for us to do, and learn that prayer, with all its power, promises neither instant nor entire relief. "Patience," "humility," "soberness," "vigilance," "resistance," "steadfastness in the faith," these are the graces we have to strive for—the practical virtues we are to attain. Take this very thought of humility which we are to clasp, or fasten about us as a slave's garments, ἐγκόμβωμα. It is humbleness "*one to another*." It is "each esteeming other better than himself." The hardest disposition to attain, it is the basis of our dependence upon God. The clue to its attainment is the same as that proposed to cultivate our patience; "the same afflictions are accomplished in your brethren which are in the world." The sinner, whom we despise because his sin is other, and we think worse, than ours, is really only doing what we do, yielding, we in our tendencies, and he in his, to the temptations of the same adversary. And so the saint we either envy or despise, as holding his superior position by the easiness of natural virtue, somehow, somewhere, has the "temptation common to man," to resist and overcome.

In all our efforts, and through all our prayers, the hard lesson of patience about results has also to be learned. The very language of the collect teaches us both the patience of prayer and the effort there must be with prayer; patience because *adversities*, things, that is to say, which are against us, and the *adversary*, he, that is to say, who is against us, are to be always present with us in this world. And effort there must be, with prayer, by the very meaning of that word "comfort," which is *con-fortis*, the prefix not merely meaning intensity, but meaning that we are *strong with* God, He and we together, "workers together with Him." So that we may not merely "cast our care on Him," nor merely suffer patiently, but must, besides this, "resist, be sober, be vigilant, believe."

And yet the grace most strongly urged is that of patience. The false hope of freedom from all earthly sorrow, as the rightful expectation of men striving to lead holy lives, or that feebler falsehood, which torments some souls, that being *sufferers* means that they are "*sinners* above all men that dwell in Jerusalem," is the complete contradiction of scriptural teaching, nowhere more plain than here. "Perfect through sufferings," is the type, set in Christ, of every "son brought to glory." The difference between the sinner and the saint is that the one is, and the other is not, *comforted* in adversity. The outlook of relief is beyond this world. "In due time," "God will exalt those that humble themselves under His mighty hand." "After we have suffered awhile," God will "make perfect" them whom He has "called unto His eternal glory, by Christ Jesus."

The opening sentence of the gospel puts together in their logical connection those that are humble and Him that exalts them; those that suffer and Him that strengthens them; those that have "a hearty desire to pray," and Him who defends and comforts them; the publicans and sinners, and Him who "receiveth sinners and eateth with them." It is another illustration of what we saw last Sunday, the "poor" and "maimed" and "halt" brought in"; the well-to-do, the prosperous, the happy, first "staying away," and then "shut out" from the feast. It is the lesson we have already dwelt on in this paper of *acknowledged* sin and *realized* need, making "hearty" that "desire to pray," to which the "mighty aid" of God is sure to be given. The "Pharisees and Scribes that murmured' are the self-righteous who are not "clothed with humility to others."

Such a surrounding suggested and illustrates the parables. Their great points of general teaching are too plain to need enforcement here. The "one lost sheep," the one "lost coin," each represents entire humanity. The contrast with the "ninety and nine," or with "the nine," so insignificant a portion of God's universe are we, may well teach us to humble ourselves. While on the other hand the love that came so far and did so much to find may well encourage us "to cast our care on Him."

* Copyrighted.

There are two sequences of teaching, just underneath the surface of these stories, which ought not to be lost. The work of saving they tell of is the same. In the one case it is Christ, in the other it is the Church. The careful woman, lighting the candle of God's Word, and sweeping the house in which she dwells, with the preaching of penitence, is carrying on the work which the Good Shepherd began, who went out, in His Incarnation, to seek the lost. And in both cases that which is saved is *His*, His sheep bought and branded with His blood; His coin stamped "with His image and superscription."

Bearing in mind the thought, that all this work of saving is His; there seems, at least, a suggestion here of His two kinds of work in the world to-day, *parochial* and *missionary;* each bringing His "mighty aid" to comfort and defend those in adversity; one, finding and restoring the lost coin *in* the house; the *other* going "even unto the end of the world," to gather, into the one fold, the "other sheep," unfolded yet, but His.

Wm. Croswell Doane.

## *METROPOLITANS.*

Some years since a question, every now and then repeated, about the primitive Church of Alexandria, experienced one of its occasional revivals, and the writer of this present article was desired to give his views about it.* The question is, How it happened that the head of the Church of Alexandria was not, as in other quarters, elected by the *people,* but by a clerical conclave, or board, of ecclesiastics? The explanation attempted was that Alexandria followed the earliest precedent before her, that of Jerusalem, the acknowledged centre of the Church Catholic. Jerusalem seemed to regulate Church affairs by a board, or council, of Apostles, and seventy or seventy-two assistants; with whom the laity began to act concurrently, as in the election of Matthias, the appointment of the deacons, and especially in the great council of which an account is given in the fifteenth chapter of the Acts. The seventy or seventy-two elders were not, as some imagine, temporary officers. A more solemn word is used for their appointment, and one nearer our word *consecrate,* than the word used for the appointment of the Apostles.† And there is no reason for supposing their gifts at all inferior to those of their superiors, the Twelve. They were spoken to, *after* their return from their first missionary expedition, as if permanent officers; for their powers were then increased, and not diminished. They were astonished at their primary endowments. Then their Master assured them that those endowments should be enlarged, and that they should have supremacy over *all* the power of the enemy; showing clearly that He intended to employ them in a larger sphere, and not a smaller one, and that their functions were by no means soon to close. One of the grand powers of this enemy was the power of death, the empire of death, as the Vulgate graphically says (Heb. ii. 14); and if they were to be preëminent over such a foe, they would be able to raise the dead. We do not see how they could well have been put upon a higher plane. No wonder that the Council of Neo-Caesarea, whose canons were sanctioned by the Ecumenical Council of Chalcedon, should call them bishops, and say that the *chorepiscopi* and the seventy were identical and parallel (Lambert's Canons, p. 109). In fact, the Council of Nice recognizes the *chorepiscopus* as well as the Metropolitan; and Mr. Haddan, one of our best modern authorities, admits that the *chorepiscopus* was actually a bishop (Co. of Nice, Canon VIII.; Smith's Dict. Christian Antiquities, I., p. 354; the article *Chorepiscopus,* by A. W. Haddan).

The number of the *chorepiscopi* was at first seventy or seventy-two. If seventy-two, each Apostle would have had six assistants; and the Church of Rome stickles for this number in the Vulgate. The famous Synod of Diamper, in India, censured the old Syrian Church sharply for its reading seventy (Geddes's Synod of Diamper, p. 133).

With these matters before us, we are ready for the question, How came the Church in Egypt to have no metropolitans? And the answer is, Because it was governed (as Jerusalem at first was,) by a board, which rendered metropolitans unnecessary. This board, being all bishops, elected its own head, and did not ordain him; as our House of Bishops now elects (by a rule) its presiding bishop, and never consecrates him to his high office. This episcopal board supplied the missionary wants of Egypt for a long time. But when the number of Christians was greatly multiplied, a distant bishop, in Upper Egypt, thought fit to make a schism, and set up for himself. This schismatic was the first nominal metropolitan in Egypt! The Council of Nice put him out of the way for his whole lifetime; and settled the metropolitical prerogatives of Alexandria, Rome, and other places, not on the basis of Scripture, but of ancient custom. Accordingly, it may be added, the ecclesiastical preëminence of all metropolitans (Rome included) is put, by the highest legislative authority in Christendom, on the ground of ancient, but not of scriptural precedent (Canon VI.).

But to come a little closer to our subject, in reference to some inquiries which have been urged upon us—How were such matters attended to in other parts of Africa? in West Africa, for example, where, after a while, Carthage became just such a central point as Alexandria had been on Africa's eastern side.

In Carthage, as is somewhat remarkable, Church matters were arranged in a very independent way. Carthage appeared never to forget that she had once enjoyed political supremacy, and was always ready to stand up for exclusive rights. It is well known, for instance, how she resisted and repudiated the interferences of Rome. The great subject of controversy (heretical baptisms) in which Tertullian and Aurelian had taken the lead, about A. D. 200, and which Cyprian followed up some fifty years afterwards, brought plenty of Roman thunder across the Mediterranean; enough, in fact, to have frightened less sturdy Churchmen than Carthaginians out of their very senses. But Carthage yielded not one iota. Nay, she may even be said to have come off victor; since the Council of Nice ruled out all baptisms, notoriously heretical, in its nineteenth canon. True, Romanists persist in saying the council decided just as their so-called pope had done already. Why, then, did he not express himself clearly? Cyprian had his letters, which we have not; and said he did no such thing, but accepted all baptisms, *a quacunque haeresi,* from any sort of heresy whatever. Shall we believe Cyprian, or shall we believe the Jesuits?

Then, in St. Augustine's times, in the case of Apiarius, in which Rome, to glorify itself, undertook to override Carthaginian decisions, and actually bolster a transgressor, Carthage was utterly impracticable,—

> "Her fair large front and eye sublime declared
> Absolute rule,"

and Rome had to shrink into abeyance.

As we said before, Carthage was remarkable for independence in Church matters. She would not tolerate the *chorepiscopi* whom Alexandria cherished with fond affection. "Never," says Bishop Münter, whose "Primordia Ecclesiae Africanae" is one of the most judicious and elaborate authorities we know of, "never was this order found among the ecclesiastics of West Africa" (p. 50, edit. 1829). Probably examination was made into its workings, and it was found to be practically, as at a later day, a sort of hybrid, which oscillated between the order of bishops and that of presbyters, causing both to appear mixed up and confounded. The *chorepiscopus* was half a bishop and half a presbyter, till men were quite perplexed, and began to account the ministry as composed of two orders instead of three. The Church of Rome, as is well known, has fallen into this Presbyterian way of thinking, till with her the bishop has become nothing but a dignified presbyter, as the archbishop is nothing but a dignified prelate.

The Church of Carthage utterly eschewed these amphibious ecclesiastics, and the result was that nowhere in all Christian antiquity do we find a sharper cut and more definite episcopacy than in the Church where Carthage held the primacy, and was a sort of presiding genius for all the Churches in its neighborhood. Nowhere among the ancient canons—and there were plenty of them, since Carthage held no less than seven councils, and passed canons by the hundred—nowhere do we find the rank and prerogatives of bishop, presbyter, and deacon more precisely and graphically defined than in the canons of Carthage. Nowhere do we find a Church (within certain well-known limits) acting more freely, as if a kingdom for itself, and taking a more self-balancing position, than the Church in Carthage. And so on some accounts, no Church of antiquity deserves the anxious study of young divines more than this same Church. It will repay the most faithful explorations; though perhaps no portion of Church history has been more scantily attended to. It was such a conviction which provoked a Danish clerical association to propose its thorough investigation. The result, after *eleven* years' persistent and patient waiting, was the volume published by Münter, the very scholarly Bishop of Zealand. It was printed at Copenhagen, in 1829. The bishop became in love with his work as it went on, and expended on his slowly expanding pages not the labor of an acute head only, but of an earnest heart.

But such remarks will draw us too far aside from one of the chief purposes for which this paper has been undertaken. Let it be charitably understood that it has been asked for, and not volunteered. If any of its statements are objected to, it should be remembered that no opportunity was sought for to give them to the public.

How did the Church of West Africa treat the subject of metropolitans?—a somewhat delicate one, if the division of our own Church into provinces shall ere long take place.

* See The Churchman for November 22d, 1873.

† Mark (iii. 14) says He made (ἐποίησε) twelve. Luke (x. 1) says He set forth, or up (ἀνέδειξεν) others, seventy in number. And one of the significations of this verb, in even Hedericus, is *consecro.* It need hardly be said that they were set apart by our Lord, in person.

Did it fix metropolitical jurisdictions by attaching them to a stationary see? or did it allow jurisdictions to circulate? It may be said to have done both. Carthage was the maternal see, beyond all question, and so the Bishop of Carthage became the permanent chief bishop in all West Africa. But after a while two provinces were split off, in conformity (a practice we Americans understand to perfection) to civil and geographical divisions. These provinces were first Numidia, lying next to the S, as the territory in which Carthage lay used to be called, from the curvatures of the coast which resembled that letter of the alphabet, and secondly, Mauritania, lying next to Numidia, and extending very far west, touching in some parts on the broad Atlantic. Besides these, there was a sort of semi-province called Tingitana, embracing the modern city of Tangier, on the Straits of Gibraltar. Tingitana was probably never very strong in a Christian way; and so, like a feeble child hanging on a mother's knee, clung to the jurisdiction of that Church which began African Church history—the Church of Carthage.

In Numidia and Mauritania we discover symptoms of the independence so well known along African shores. These provinces could go alone, and accordingly they displayed what may be called a domestic choice about the office of a metropolitan. The oldest bishop within their bounds—the oldest, that is, not in years, but by consecration—became a primate, let him reside where he might. Dr. Schaff seems to think there was an election, and that such a bishop was the one usually chosen ("Schaff's Ch. Hist.," ii., 271, new edit., 1873). We incline to the opinion that he succeeded under a rule; since Carthage would be more apt to make a rule than to let such a point go off hap hazard. In fact, Dr. Schaff states the matter more correctly on p. 425 of his first volume, where he leaves "usually" out. He there says: "In North Africa, the oldest bishop, hence called *senex*, stood as *primus* at the head of the province; but the Bishop of Carthage enjoyed the highest consideration, and could summon general councils." He means, of course, general councils of North Africa, and not of the Church Catholic.

And there is another reason why we may suppose there was a rule upon the subject. Bishop Münter intimates that when West Africa had Oriental precedents to go by, she would prefer such precedents beyond all question to any derivable from Italy. She preferred such precedents in relation to baptisms by heretics, remembering such customs as became fixtures in the forty-sixth and forty-seventh of the apostolical canons. And in relation to the choice of a *senex* for a primate, Bishop Münter thinks the African Church fell back upon the case of Palmas, in Pontus, alluded to by Eusebius (Bk. V., ch. 23, p. 236, Bagster's edit.). Palmas presided among the bishops of Pontus, because he was "the most ancient." Bishop Münter is disposed to believe, also, that this rule of Pontus and West Africa was copied and extended into Spain ("Primordia," pp. 49, 51). Traces of Carthaginian influence in Spain must be familiar to all who remember the name of Carthagena; a city built by Asdrabal, the famous general of West Africa, and named after the city under whose standards he commanded.

One thing more, perhaps, should not be forgotten in this connection. The Church of Carthage, as Münter shows (p. 51), was, as we might now say, somewhat inclined to democratic rule, "*regendae formam democraticam.*" So we might expect to find here and there symptoms of a democratic taste. We do find a striking one in a prohibition against grandiloquent titles for the clergy. By the twenty-sixth canon of the third Council of Carthage, it was expressly provided that a chief bishop should not be called a prince of priests, or supreme priest, or anything of the kind, "*aut aliquid hujusmodi*"; but only bishop of the first see, "*sed tantum primæ sedis Episcopus,*" (Carranza's "Summa," pp. 158, 159). A *Romish* authority is quoted, so we may be pretty sure there has been no tinkering, or the canon would have been modified, as others have been; since we find those *variations* which Bossuet was so eager to detect on Protestant pages.* What a remarkable early protest, then, this canon against the imperial claims and monarchical appellations of the Bishop of Rome! It should never be forgotten. If the example of the Church of Carthage had been carefully followed, the Episcopate of Rome would have been shorn of its factitious greatness, and the pope would have been the first bishop in Italy, and nothing more.

T. W. Coit.

*Carranza was evidently afraid to change the very emphatic text, so he tried to nullify it by a note.

## *THE LAMBETH CONFERENCE AND BISHOP SELWYN.*

Several of my episcopal brethren, as you are well aware, are about this time leaving the country, responding to an invitation, more or less formal, sent out to all our bishops and to those of the British colonies, from the Archbishop of Canterbury, with the general consent of the English bench, to a second conference at Lambeth. It was, I confess, with a sensible relief that I found, on reflection, and on an examination of the schedule, no demand of official fidelity so exacting as to compel my attendance. The voice of Church councils, speaking through history, conveys singularly diversified lessons, some of them coming with impressive and conclusive authority, some of them with warnings which almost make one afraid of the name. That would be a glorious day, such as kings and prophets might wait for, when in one general assembled body, east or west, on any continent, under any roof or under the open sky, the chief pastors and representatives of the whole militant Catholic Apostolic Church of God, out of all kindreds and nations, might meet in the name of the Ascended Head, to confess together the one Faith and "take heed" to the whole oecumenic "flock." Blessed will they be who see that sight and hear that sound going forth into all the world! Whether the time is now propitious for any council of rank and weight between such a one as that and the councils of national Churches, is a question admitting divers opinions. This meeting that is now proposed near London, being neither one nor the other, but a voluntary gathering of men holding the episcopal office, coming in comity and good will to see each other's faces and to hear each other's views expressed by the living voice, without legal force or binding action, claims respect, and will be observed with interest in many quarters. If it tends to strengthen the fellowship between the two national Churches, to multiply activities, to maintain primitive zeal, simplicity, and purity, and to deepen devotion to the common Lord, it will be justified. Our prayers ought to be offered that the Holy Spirit will guide all hearts and tongues taking part in it to these great ends. For myself, it is due to you to remark that I have not seen it to lie among my duties at present to go to England, especially for three reasons, viz., that duties near by and unquestionable bid me stay at home; that the presence of any particular bishop there is not at all necessary; and that, although a kind private offer has been made to furnish me, if I went, with the pecuniary means which I do not myself possess, yet I cannot be persuaded that, with all the urgent wants which are crying in my ears day and night for the sake of Christ and the Church, from my brethren in the ministry, from our restricted missions, and from our laboring charities, it would be right for me to take this proffered money and use it on a superfluous errand. Could the House of Bishops have appointed a delegation of its members to represent it at the conference it would have seemed to be a convenient and economical arrangement; but that would probably have been construed as committing the Church here too far to uncertain proceedings and problematic measures.

The sombre shade that has been suddenly spread over the proposed concourse by the death of the Bishop of Lichfield, by whose personal desire and energy, displayed on both sides of the ocean, more than by any other agency, the design was originally pressed, has brought sadness to a wider circle—indeed to the whole Church worshipping in the English tongue, from the Melanesian Islands round to our Pacific coast. Better than most chief ministers, that brave leader and shepherd of men understood and realized the character of the episcopal office. It was he who said, in one of his missionary charges, "The name of bishop is no peacock's feather to distinguish one clergyman above another, but a pledge of combined helpfulness and work," thus seconding a saying of the venerable Bede, that "a bishop's title is a name not of honor, but of labor." Of the ministry in all orders Bishop Selwyn once startled his English-bred clergy by publicly remarking, in that tone which made people understand his meaning and carried an argument in its emphasis, "It is to be hoped that the title of 'a dignitary of the Church' will never be heard in New Zealand." While he was a guest at our General Convention, in New York, in 1874, I was lodged at the same friend's house with him, and all his manners and speech bore out the impression previously received of the great self-sacrificing pioneer who, simply because one of his own relations refused the missionary jurisdiction on account of its hardships, intimated to the queen through Mr. Gladstone, his former schoolmate, that he would be glad to redeem the Christian honor of his family by going himself, and went out with his University honors and habits—to give his whole life—if he had been suffered to do it—climbing, navigating, swimming, marching, braving all things, to gather a few cannibals into the fold of Christ. There came into New York harbor one day a consumptive young Englishman in his yacht, cruising about the seas for his sinking life. He wanted an English clergyman. The bishop hearing of it went to him himself, and continued going day after day, though there were two or three chaplains in his party. How exactly he spoke what I have felt a thousand times, when he uttered his hope that some day or other "the

Church would have a body of men always at her disposal to go anywhere and do anything," an evangelistic obedience that his own patient and cheerful heroism had illustrated. He had small patience with the finical clericalism that is always busy with outsides; just as little with a thin and weak sacerdotalism, spending time in washing ecclesiastical cups and platters which belongs to God's weightier matters; and just as little again with what some one calls "the spiteful dichotomies of petty schisms." I should say he had a very wholesome *im*patience with them all.

Bishop Harold Browne, of Winchester, pays him a tribute, not too highly colored, when he declares that, if they were living, "both Bishop Mackenzie and Bishop Pattison would say that it was Bishop Selwyn who led them on in the end to life and death," adding, "we never had so great a missionary bishop." One who was near him at the last has written that when the scene was closing, when his strong mind was "retiring into the realms of peace where he now is," when his voice was scarcely audible, those who were watching around him, listening, heard these words of the *Nunc Dimittis*, which showed on what mighty arm his spirit was leaning: "A Light to lighten the Gentiles, and the glory of Thy people Israel."—*Bishop Huntington's Convention Address.*

## THE OLD CATHOLIC AND OTHER LITURGIES.

*Harper's Weekly*, in quoting a letter of mine communicated some time since to THE CHURCHMAN, was perfectly justified in drawing the hypothetical conclusion which it did with reference to the prospects of the Old Catholic movement. At the same time it confined its attention to my statements with reference to two of the most conservative leaders. Had the sum total of what I wrote been held in view, it might have afforded its very numerous readers a more encouraging impression. With reference to what I then wrote concerning Professor Döllinger, I regret to say that I am unable to make any modification. On the contrary, since the ice has been broken, I am free to state that he expressed himself with some bitterness with reference to the progressive attitude of the party, and said that the movement had been taken out of his hands. He repudiated all responsibility for the present state of things, and added, what caused me great surprise, that his own personal suggestions had met with much neglect; that he had written a paper on the celibacy of the clergy, and communicated it to a friend to be read to the synod; but that it had been mentioned but not read. I felt certain that there existed some explanation. Not only because the movement is so dependent upon the great name of Von Döllinger, but because the others (nearly all of whom I have met, socially and incidentally) are men of the most eminent wisdom and respectability, and could not possibly have been guilty of any intentional neglect. The explanation has just been given me, by my most distinguished friend, Professor Michaelis—a person who unites apostolic fervor with personal dignity and impressiveness in a degree seldom equalled. This eminent clergyman has just told me that the reason of the apparent neglect, of which Von Döllinger complained to me was, that the venerable gentleman had been somewhat carried away by his alarm at the accession of corrupt members. He feared the movement would suffer from the accusation that priests entered it solely that they might marry; this led him to a vehemence of language which would have offended the Anglicans and Greeks, not to speak of the "Protestants."

It would not have done to have read the paper; so much for that grievance. But the eminent scholar held back long before this. I learn, on he high authority of Prof. Michaelis, that Prof. von Döllinger received actual communications from the King of Bavaria urging him forward. I had thought till the moment of my conversations with Michaelis that the court of München was Ultramontane. I also learned, what caused me great regret, that Prof. von Döllinger is this moment probst or rector of the Stift's kirche or cathedral in Munich, and that he has only to utter the word and a fine church could be had for the Old Catholics, whereas they have now only a miserable chapel a mile from the centre of the city.

Prof. von Döllinger attends no services, and holds his excommunication to be valid Surely this great man belongs to the world of books and not to that of movements. As to Prof. Friedericbs, his statements were made, as I said, in the heat of argument. Moreover, he lives in the same building with Von Döllinger, and is necessarily much restrained by him.

I am quite willing to suppose that, like Mr. Seward and his sixty-day prophecy, he uttered what he would fain believe rather than what he did believe. It may be remembered that he said he hoped and even expected that Rome would at last yield up infallibility.

But your valuable *Weekly* need not fear that the movement will be retarded by conservatism. The papers and books before me prove progress, even if the telegraph has not announced ere this is read that the party *has divided* precisely on account of its progress. Not to enter at this time upon the radical elements which threatened union, I will turn at once to the important subject in the heading. And this, moderate as the progress connected with it is, is a sore subject with the Catholic, Old or Roman. Surely I have been anticipated in the handling of it. An old Catholic liturgy, although as yet only a projected one, involves interests far too weighty to have escaped notice.

Lord Macaulay attributed much of the purity of English speech to the liturgy, and we all remember Burke's impressive tribute to it; but every earnest Christian knows that not only pure speech and refined manners are to be traced to the service and its influence, but the practical piety and devotion which make Church society in England a leaven of grace for the kingdom. What then must be our reflections when we contemplate the rise and spread of the liturgy in the mother-tongues throughout Europe, and the indefinite future throughout which it may do its work!

The Old Catholic liturgies are as yet mere projects and translations, not having yet been used or adopted. I have before me, 1st, a translation, with explanations, by Prof Friederichs, of Munich; 2d, an Old Catholic Prayer Book printed in Heidelberg; 3d, "A projected sketch of a German liturgy," which the Rev. Mr. Dilger, old Catholic priest in Pforzheim, Baden, tells me is from the pen of the Rev. Mr. Watterbech, representative of the movement in Basel; this latter had for its foundation an Old Catholic liturgy of the Swiss. To judge of these we must differentiate them. So far as that of Friederichs is concerned, it is one of many. Nothing is commoner than translations of the Roman liturgy, as it is.

The Heidelberg volume differs little, and that printed in Basel differs only slightly, and not at all in doctrine, so that we are at once brought back to the Roman mass and vespers as substantially the Old Catholic liturgy.

The question then for us to ask is, what are they? and it ought to be asked with great seriousness and interest, for they are on the eve of being given afresh to Europe. And in considering it, I shall leave out the matter of false doctrine, for our good brethren still hold, or at least do not deny, what we are accustomed to call grave error. As to the importance of a service for practical edification, aside from the exaggerations of doctrine which it may contain, of course the question is worth asking. When we leave out the few words which determine exaggerated doctrine, the corruptest ancient prayer is full of Christian meaning. No liturgist or historian will regard the matter as trivial, for we know that the liturgic form really educates more than the dogmatic symbol. And if the question is not too trivial neither is it irreverent.

If we had an audience of peasants it might not be well to awaken curiosity; but under the present circumstances examination can be only profitable, and especially if we compare these liturgies of others with our own. In fact, it will afford a good prelude to a criticism of the Roman to acknowledge the few defects of the Anglican. The Old Catholic seems sensitive when we suggest ours as his model. Let us, then, frankly own that ours is not fixed, like the Scripture.

*(To be continued.)*

## ENGLAND.

CHURCH CONGRESS.—The following are the subjects selected for the Sheffield Church Congress: "Foreign and Colonial Missions: their Condition, Organization, and Prospects"; "Modern Doubts and Difficulties in Relation to Revealed Religion"; "Free and Open Churches"; The Just Limits of Comprehensiveness in the National Church"; "The Church's Work in Mountains, Moors, and Dales, among Navvies, Brickmakers, Canal Populations, etc." ; "The Duty of the Church in Relation to Intemperance"; "The Church: Its Property, Endowments, and Revenues in Relation to the State"; "Ecclesiastical Patronage, Simony, Exchange, and Parishioners' Veto"; "The Marriage Law as Affecting the Church"; "The Attitude of the Church toward Popular Literature and Recreations"; "Women's Work in the Church"; "Parochial Church Councils"; "Cathedrals and Cathedral Institutions: How to Increase their Influence"; "Sunday-schools and Kindred Agencies: their Special Importance in the Present Day"; "Spiritual Life: Its Helps and Hindrances;" "The Supply, Training, and Examination of Candidates for Holy Orders"; "Church Music"; "What Definite Results as to the Interpretation of Scripture have been Produced by Discoveries in Egypt, Nineveh, Palestine, and the Catacombs of Rome?" There is to be a workingmen's meeting.

MR. MACKONOCHIE'S CASE.—The court of Queen's Bench has granted a rule for prohibition against the suspension of Mr. Mackonochie. It has been served upon the counsel for the prosecution, who are summoned to show cause why the Court of Arches shall not be prohibited from proceeding with the decree of suspension *ab officio et beneficio* made against Mr. Mackonochie, "such decree being one which was made without jurisdiction." The rule is made returnable June 18th.

NOW AND THEN.—The following, written by an "Irishman Abroad" to the *Irish Ecclesiastical Gazette*, graphically describes the improvements which the present generation have witnessed in and about London's far-famed cathedral:

"Whilst all Ireland is rejoicing in the restoration of the three cathedrals of Dublin and Cork, we, in London, are filled with gladness at the wonderful transformation going on in St. Paul's cathedral. But a few years ago this was the great metropolitan ice-house, warranted to freeze up every spark of spiritual life entering in; it is now the centre around which diocesan life revolves. It was formerly regarded as but a great mausoleum for the illustrious dead; it is now the one place in which contending factions bury the theological hatchet, and kneel together in love and charity as Christian neighbors, partakers of the same bread of life. It was but a great sculpture gallery, visited solely by sightseers interested in its marbles; it is now crowded, almost daily, by reverent congregations of ever-changing worshippers. The dean and chapter now act on the principle that, provided the Morning and Evening Prayer be said at some time of the day, almost any variety of service can be used with any number of other congregations."

## FRANCE.

SUNDAY OBSERVANCE AT THE EXPOSITION.—The American and English exhibitors at the Paris exhibition maintain in their part of the exhibition a proper observance of the Lord's day. A meeting of the English-speaking exhibitors was recently held, at which it was agreed "not to require the services of attendants in their several departments on Sundays, or to expose their goods when doing so would require personal care or labor."

AMERICAN CHURCH IN PARIS.—A writer to the London *Guardian* incidentally gives pleasant testimony to the value of our church in Paris. He writes complaining that in the two English churches in Paris he found that no services were

held, but adds that he had the good fortune to be present in the American church at "a service which any English Churchman could thoroughly appreciate, as indeed I did, especially after my morning disappointment. There was a large congregation, a very hearty service, an excellent sermon, and a goodly number of communicants."

*GERMANY.*

CLERICAL CELIBACY AND THE OLD CATHOLICS.—The Old Catholic synod, on Monday, June 13th, resolved, by seventy five votes to twenty-two, that the prohibition of the canon law, which forbids the marriage of clergy, from the degree of sub-dean upwards, constitutes for Old Catholics neither an obstacle to the marriage of clergymen nor to the ministering to the cure of souls by married clergy.

*BELGIUM.*

THE LATE ELECTIONS.—The result of the late elections is highly important. It has proved the overthrow of the clerical ministry. By a new arrangement the ballot is secret, and is thus free from intimidation or other influences. Formerly the chamber of representatives consisted of 124 members, 68 clerical and 56 liberal, making a clerical majority of 12. The new chamber will consist of 132 members, 70 liberal and 60 clerical, giving the liberals a majority of 10. The senate, which formerly numbered 33 clerical and 29 liberal, will now have 36 liberal and 30 clerical, giving the liberals a majority of 6 where the clericals once had 4. The *Independence Belge* shows by letters from various cities that the people are wild with enthusiam over the result. "Ce n'est pas un soulagement, c'est une délivrance, une délivrance d'un joug odieux et intolerable." The clericals fully expected a majority. Their irritation is very great. It is reported that the pope, who relied upon Belgium as evidence to his cardinals that a popular government might be Ultramontane, has recalled his nuncio. Perhaps he has only superseded him.

The Brussels correspondent of the *Pall Mall Gazette* says: "The result of the Belgian elections has an importance reaching far beyond the frontier of Belgium. The clericals (I must remark that the true designations for what are called here Catholics and liberals would be clericals and anti-clericals) have held power for eight years consecutively under the guidance of an exceedingly able, conciliatory, and comparatively moderate Catholic statesman, M. Malou; the Catholic religion is that of the overwhelming majority of the inhabitants of the country; nevertheless clericalism was defeated even in what were considered its firmest strongholds. With the resignation of the ministry falls the last clerical government in Europe. The Catholic journals had done their best to frighten the electors with the Socialist spectre. The common-sense and experience of the electors taught them, however, that the Socialist disease is not strong in Belgium, and that if it exists the remedy proposed would be worse than the disease. By the by, it may be mentioned that the richest men in the country belong to the liberal party. The organ of the purest clericalism at Brussels attributes, rather naïvely, the defeat of its party to the new mode of voting, which ensures complete secrecy. This is more than probable; for it may be considered certain that many electors who on account of their material interests were obliged till now to vote with the clericals, this time voted against them, as they were sure that their vote could not become known to M. le Curè, M. le Comte, etc. Among this class of the burgeoisie a strict animosity has long existed against the priests, owing to their exactions for Peter's pence and endless other clerical purposes.

*ITALY.*

THE POLICY OF THE VATICAN.—The speech made by Leo XIII. on Friday, June 7th, to the officers of the disbanded Pontifical army, headed by the Commander-in-Chief, General Kanzler, is not at all reassuring. Its full text is given by the *Times* correspondent, who says it has taken every one by surprise, and is a direct departure from the course he has hitherto followed of making no allusions to the political side of the Roman question. His holiness, after some introductory remarks, is reported to have said:

Oh, that it were the will of heaven that the rulers of the peoples, warned by even these latest events and attempts, should at last become persuaded of this beneficent influence of the Church and the papacy in the interest and well-being of the nations, and, giving again to the head of Catholicity his full liberty and independence, prepare better destinies for the peoples subject to them. But, alas! the war against the Church still continues without mercy. To the Church that full independence is denied to which as a perfect society it has every right; the Church, which is a Divine institution, human laws and those of the State would hold dependent and enslaved. In such conditions we should profoundly adore the councils of God, and, at the same time, comfort ourselves with the thought that God mercifully and lovingly watches over the good of His Church, and that when His help seems furthest from us it may, perchance, be close at hand. To you, in the meantime, glorious champions of right and justice, we end by saying persevere, remain faithful to your duties, never let it be that any act in your lives should stain your honored career. If it shall please God to shorten the days of trial, granting us better times, you will be found at your posts ready to defend the sacred rights of the Church; if He shall dispose otherwise, you will have the satisfaction of having participated with us in misfortune and of having shared our lot.

*RUSSIA.*

THE CONDITION OF THE ARMENIANS IN TURKEY.—We learn from the *Tserkovnaia Vaistnik*, of St. Petersburg, that there has lately arrived in that city the Armenian Archbishop, Chorene Nar-Bey. One of the editors of the *Severnie Vaistnik*, who had an interview of some hours with him, says: "The archbishop is tall and fine looking, of a Jewish type in his appearance, his eyes dark and expressive, lighted up by a pleasing smile. He is master of nearly every European language. The object of this visit to St. Petersburg is to intercede with his majesty the czar for the assistance of the Russian government in the approaching congress in behalf of his people. He says that the position of the unarmed Armenian people, in the midst of the warlike and well-armed Turks, did not permit of their resorting to arms, like the Bosnians and Herzegovinians, and the only way toward ameliorating the condition of the Armenians of Turkey was through diplomacy. 'Russia,' said the archbishop, 'has already shown herself the defender of the Christians in Turkey, and our compatriots in Russia enjoy so much greater liberty than those in Turkey that we naturally turn first to Russia for help in the congress so soon to meet.' Archbishop Chorene Nar-Bey had visited the Russian chancellor and had a very kindly reception from Prince Gortschakoff. 'The emperor's government,' said the chancellor, 'did not forget the Armenians in concluding a peace; the sixteenth article of the treaty having reference entirely to them. In this article the sublime porte engages to carry out, without delay, the needful amelioration and reform, in places inhabited by Armenians, and to defend them against the Kurds and Tcherkesses.' 'But,' responded the archbishop, 'we cannot rely upon the promises of the porte, after seeing how the engagements of 1856, and earlier ones, have remained unfulfilled. Our only hope is in the energetic intervention of the great powers in order that a larger measure of self-government may be accorded to the Armenians, which can alone secure an impovement in their condition.' The archbishop expressed the opinion that if the Armenian question was not definitely settled now, it would be a much more complicated question to settle in the future.

*SPAIN.*

DEATH OF THE QUEEN.—Mercedes, Queen of Spain, died on Wednesday, June 26th.

*CANADA.*

HURON—*Ordination.*—On Tuesday, June 18th, at the opening service of the diocesan synod, his lordship the bishop ordained to the ministry the following candidates—*Priests:* The Rev. J. Barefoot, P. B. DeLorn, W. Henderson, Wm. Johnson, J. P. Lewis, S. Edelstein, and D. J. Caswell. *Deacons:* Messrs. W. Beven, James Ward, A. C. Forbes. W. J. Taylor, J. H. Moorehouse, R. Hicks, J. Edmonds, W. Stout, and T. B. Brown.

*Diocesan Synod.*—The twenty-first annual session of the synod was opened on Tuesday, June 18th. The summary of the episcopal acts for the year, as given in the bishop's address, is as follows:

Ordained to the order of deacons, 11; ordained to the order of the priesthood, 7; confirmed, 1843; opened 4 new churches, consecrated 6 new churches, consecrated 2 new burial grounds, baptized 22 adults, baptized 3 infants, administered the Holy Communion 37 times, delivered 79 sermons, delivered 116 lectures and addresses, attended 19 meetings, laid corner-stone of one new church.

The second and part of the third day's sessions were occupied chiefly with the discussion of a proposition "that parliament be petitioned to permit the synod to use all endowments which come originally from the crown for the ministry of the Church in the diocese, in such a manner as from time to time may be considered most conducive to her interest, reserving, however, to all who may be in possession of any of said endowments, their representative claims." The motion was at length withdrawn. A very important measure was referred to the next synod—that any vacancy in a parish be filled by the bishop, and that any solicitation for appointment to the vacancy shall be a bar to such appointment.

*Death of a Clergyman.*—The diocese has sustained a loss in the removal by death of the Rev. A. Zimmerman, LL.B., late of Port Stanley. He had been but a short time in the diocese, but had endeared himself to very many of both clergy and laity by his kindly Christian demeanor. His death occurred in London on Saturday, June 8th. The funeral took place on Monday, the bishop and dean officiating and the city clergy acting as pall-bearers.

*RHODE ISLAND.*

BRISTOL—*Trinity Church.*—On Whitsun-day the bishop of the diocese visited this church, and preached and administered the Holy Communion in the morning, and confirmed thirty-two persons in the evening.

The church is newly built, and is thirty-nine by ninety-two feet in dimensions. It is finished with ash in the interior, and tastefully furnished. The roof is of open rafters and the windows are stained glass. Several pieces of furniture in the church are gifts. The music of the church is led by a boy choir. The total cost of the building was about $8,000.

*NEW YORK.*

NEW YORK—*St. Mark's Church in the Bowery.*—There is a church and cemetery in the midst of one of the most populous districts of the city whose history extends back to the early part of the seventeenth century. The ashes of some of the dead of that period repose there, and thither are borne every month some of those who die in our day. There were buried the governors of three early colonial dynasties—Dutch, English, and American. The foundations of the church were laid by no less a personage than "old Governor Stuyvesant," when his farm, or "bouwerie," included the greater part of the Eleventh and Seventeenth and a section of the Sixteenth Wards, for it was his Christian zeal which planted on his farm, some time prior to 1660, a small chapel where Divine worship was celebrated according to the rites of the Dutch Reformed Church, of which he was a member. On the site of this chapel, when it had fallen to decay, the great-grandson of the old governor, Mr. Petrus Stuyvesant, a Churchman imbued with the religious zeal of his great ancestor, caused to be laid, in 1795, the corner-stone of the present St. Mark's, on Tenth street and Second avenue, then known as St. Mark's in the Bouwerie.

St. Mark's church was consecrated on the day the edifice was completed (May 9th, 1799), by Bishop Provost. It had the help of Trinity parish to protect and guide its infancy as a parish, thirty city lots being set apart by that corporation for the use and benefit of the new church. Mr. Petrus Stuyvesant gave £800

sterling in addition to the land he had given, a lot 150 feet in width by 190 in length, and the Trinity vestry proceeded to raise £5,000 to complete the church. The first rector, the Rev. John Callahan, of South Carolina, was elected in 1800. He was only 24 years of age, and a young man of much promise. His death, by being thrown from a carriage, two months after his election, was greatly deplored. He was succeeded about the close of 1801 by the Rev. Wm. Harris, who continued in the rectorship until 1816, when he resigned on account of his increasing duties as president of Columbia College. The Rev. Wm. Creighton, then assistant minister of Grace church, was elected the same year to the vacancy caused by the retirement of Dr. Harris, and remained in charge of the parish twenty years. He resigned in May, 1836, and in December of that year the Rev. Henry Anthon, D.D., an assistant minister of Trinity church, became rector. He was followed, in 1861, by Dr. Alexander Vinton, and in 1871, Dr. Vinton having resigned in 1869, the present rector, the Rev. Dr. J. H. Rylance, was elected by the vestry. Dr. Rylance was formerly rector of St. James's church, Chicago.

More interesting than the narrative of changes in the pastorate is the record of the fidelity to St. Mark's church of the successors of the head of the Stuyvesant house in this city. The history of the church has been marked by repeated instances of their attachment, as shown in liberal gifts of land and money. Land for the parsonage, additional lots for the cemetery, and in 1835 $25,000 to found the St. Mark's professorship in the General Seminary, were among the benefactions of the Stuyvesants. Their family vault is under the site of the old chapel, and is still the burial-place of the family. Pew No. 9 in the church was, by an act of the vestry in 1804, appropriated for the use of Mr. Stuyvesant, rent free forever.

Very few changes have been made in the old edifice. About one half the pews are now free. The pew-rents are lower in St. Mark's church than in most of the city churches of similar seating capacity, ranging from $20 to $90. The church will seat about 850 persons. The late A. T. Stewart owned a pew in St. Mark's for many years.

The history of the Sunday-school begins in 1836, when the Sunday school building and vestry rooms in the rear of the church were erected. In 1837 the pupils numbered 140. The school now employs in the neighborhood of fifty teachers, and numbers over 400 scholars, or about as many as the rooms will contain comfortably. There are 120 children in the infant class. Besides this parish Sunday-school, there is the large mission Sunday-school. The total number of children and youths receiving Sunday instruction is over 1,000.

In 1838 a parish infant-school was established by Dr. Anthon. In 1857 the vestry leased a small church in East Sixth street for a mission chapel, and in 1859 rented a room over the Sixth Avenue Railway depot for a free chapel; the same year they purchased for $12,500 three lots on West Forty-eighth street, and commenced the erection of the chapel afterwards called after Dr. Anthon, who died in 1861. Five or six years later this chapel became the separate church now known as the Anthon Memorial church. Besides these good works in the city beyond the borders of the parish, St. Mark's parish has a name for similar deeds elsewhere. St. Mark's church, in one of the towns in Iowa, is indebted to her nursing care, and aid has been extended by it towards founding a professorship in Kenyon College, Ohio.

In 1861, under Dr. Vinton, the mission work begun on the east side of the city was enlarged by the fitting up of rooms for a chapel and school on Avenue A. The progress of the new mission was hindered until 1864, when some members of the parish subscribed $10,500 to purchase a hall and fit it up properly. This was the beginning of an era of success in the mission which has continued ever since. The parish day-school founded by Dr. Anthon holds its sessions in this building, and has an attendance of 125 scholars, as many as the two teachers can properly care for. Admissions are refused daily. The mission building has been again found inadequate for the work pressing upon it. The number of families connected with it has increased from seventy to one hundred and fifty, and there are sixty communicants. The Rev. H. B. Ensworth is the minister in charge of the work. The mission is in the midst of one of the most crowded sections of the city, where there is great distress among the working men and women. Hitherto the parish has expended from $3,000 to $3,500 per annum, but there is now a call for increased contributions, while unfortunately there is a falling off in the offerings, owing to the "hard times," and removals of many of St. Mark's parishioners up town. There are, of course, Sunday morning and evening services at the chapel, and there is a Sunday-school attended by 540 children; sixty-seven having been added during the past year. The school is continued through the Summer months. The industrial school connected with this mission has been vigorously carried on; between thirty and forty members of the parish giving their time every Friday, from October to May, in the instruction of poor girls in sewing. The number of scholars last year was 252.

One of the most direct and effective methods employed by St. Mark's in administering to the necessities of the poor is through its "Guild of the Good Samaritan." The object of this guild, as expressed in its constitution, is to "comfort and relieve" judiciously, "all who are anyways afflicted or distressed in mind, body, or estate." It has "full members," who visit; "associate members," who contribute money, and advisory members, who "bring together science and experience for the wise and efficient direction of the work." The evening collections in St. Mark's are all given to this guild. Relief was administered last year to 150 families. These were aided in rents, coal, groceries, clothing, medicines, and in free medical attendance. In one case a valuable watch was rescued from the pawnbroker's. The work of visiting seems to have been very thoroughly and discreetly done.

The Ladies' Benevolent Society of St. Mark's is in its seventeenth year. The object of the society is to furnish weekly employment to Protestant women, in the making of garments, which are either sold or applied to benevolent uses, the clothing of the destitute children of the industrial school being among the latter. Work is given every week to from fifty to eighty poor women.

A mothers' meeting, conducted by the wife of the minister in charge of the mission, is held Thursday evenings, at which from 120 to 150 poor women have been present, and instructed in home and religious duties. Sewing is provided for them through these meetings, and many cases of sickness and want are brought to light, which have been relieved.

The Ladies' Auxiliary Missionary Society aids the work of domestic missions by making up garments, working with other parishes in the "woman's work" assigned to faithful Christian women by the Church.

St. Mark's church is free from debt, but, like many other churches in the lower part of the city, it is yearly suffering from removals of its old parishioners to other parts of the city, as the tides of business and a working population press in upon their ancient homes.

*Bequest to Church Institutions.*—The will of the late William C. Rhinelander, of this city, bequeaths $5,000 each to the Church Orphans' Home and Asylum of New York city, and to St. Luke's Hospital.

*The Sheltering Arms.*—The trustees of this institution have issued their annual report for the year ending April 30th, 1878. The year was begun with 138 children, of whom 5 were boarded out, awaiting their turn until beds should become vacant. The applications since that date have been 549, of which number 51 were received. The present roll gives 132 in the house, and 3 boarded out, making in all 135 in charge on the 30th day of April last. So far as relates to the health of the children, the trustees report that it has been on the whole as good as a reasonable expectation could demand. There have been but two cases of serious illness, both of which, through the blessing of God upon unremitting care, recovered. A mild type of measles visited the cottages, obliging the removal of 15 children to the hospital.

A number of physicians have given their services to the institution, and many friends have helped it during the past year. The mental and spiritual education of the inmates has been attended to carefully. The monthly publication issued by the institution, and entitled the *Sheltering Arms*, has been of great benefit, by making known the needs of the charity. Its circulation is about 8,500.

The report says: "A marked event in the history of the Sheltering Arms since the last anniversary has been the gift for a special purpose of $50,000, *in memoriam*, by Mrs. John Carey, Jr. The object of that gift was the increase of our accommodation, provision at the same time to be made for the support of the children added. No exacting conditions hampered this noble offering, simply a resolution of the trustees being asked that the intentions of the donor to make this a permanent memorial should be complied with. Even before the passage of such resolution the money was paid into our treasury. The delay in applying these funds to their intended purpose has arisen out of the difficulty of procuring a site adjoining the present property which should be satisfactory both to the donor and the trustees, and the unwillingness to place the new cottage at a distance from the other buildings. That difficulty is now happily overcome, and the building committee will be enabled in very brief space to proceed in the erection of the Little May Cottage. A purchase of adjoining property within a few weeks gives us the whole front on 129th street from Tenth avenue west to Broadway, 431 feet in length, allowing space for the Little May Cottage, a large school-house, and other buildings.

"The interval of time since the receipt of the money has been given to a careful consideration of the manner in which the new cottage, while it perpetuates the memory of one who is gone from earth, may best subserve a useful end for the living.

"Plans long ago formed and laid aside for a propitious day, have been revived and retouched. It is proposed in the Little May Cottage to depart in one respect from the customs of the older cottages. In them children are received only until another home can be found, and the sooner that result is obtained the better for the numerous remaining applicants. In the Little May Cottage, on the contrary, it is proposed to receive only such as shall be given up to us for the full course of training which is to be established there. That course is intended to extend from about the age of ten to fifteen years, and make the girls of the Cottage useful in any position in which later in life they may be placed. The number of girls in the Cottage will be about twenty, with a lady at the head. The intention is, as soon as the necessary training shall have been given a few of the older girls, to have the whole work of the Cottage—cooking, washing, sewing, etc.—done by the girls themselves, as in families of laborers and mechanics. When the Cottage is in full working order three or four girls will be graduated each year, and as many quite young girls admitted. It is often objected to institutions for girls that, while the school education is of a high order and the discipline faultless, the home training for the probable future of a girl's life is deficient. Should our proposed experiment prove successful, as there seems little reason to doubt, it will modify our plans for future growth in the direction of the greatest usefulness."

There is a deficiency in the treasury of $793.95, and the trustees of the institution ask increased aid, to make up the deficiency, and to provide for future work.

## *LONG ISLAND.*

BROOKLYN—*All Saints' Church.*—The rector of this church (the Rev. Melville Boyd) has been granted two months' leave of absence, to enable him to visit Europe for the purpose of rest and travel, being somewhat worn with close confinement to his parish work. He will sail early in July.

*The Church of the Redeemer.*—This church will continue open until the end of July, when it will be closed for repairs and improvements, which are to be quite extensive. A new floor is to be laid and tiled, there is to be a new porch within and without, and some new furnishings are to be provided. It will be difficult to complete all that is contemplated to be done within the single month of August. The Rev. Ferris Trip has recently been appointed assistant min-

ister, with salary, a position which he has for some years filled very faithfully without salary. The Sunday-school held its annual picnic in Prospect Park June 25th, at which about 500 children and teachers were present.

## *PENNSYLVANIA.*

PHILADELPHIA—*A New Church Building for Seamen.*—The corner-stone of a new church edifice and parish building for the church of the Redeemer was laid on Saturday, June 15th, with appropriate ceremonies. A large number of the city clergy, with the managers of the mission, assembled at the corner of Front and Queen streets. A rough flooring, laid upon the first tier of joists, was occupied by the congregation, and the streets were crowded with lookers-on, all seeming much interested in the service.

The corner-stone was laid by the Rev. Dr. Henry J. Morton, rector of St. James's church. Addresses were made by the Rev. Drs. Morton and Currie, and the Rev. Benj. H. Latrobe, Jr., of Wilmington, Del., the newly elected missionary to this post, who is expected to take charge on the 1st of September next.

The following paper, giving the contents of the corner-stone and a short historical account of the mission, was read by Mr. James M. Aertsen:

The corner-stone now to be laid by the Rev. Henry J. Morton, D.D., rector of St. James's church, Philadelphia (in the absence from the country of the bishop of the diocese), contains the following articles and documents:

A copy of the Holy Bible; Book of Common Prayer; Hymnal; Journal of the Convention of the Diocese, 1878, with the Constitution and Canons; THE CHURCHMAN and *Episcopal Register* of June 15th, 1878; a list of the officers, teachers, and pupils of the Sunday-school; secular newspapers of the day; gold and silver coin of the United States; some of the early reports of the Churchmen's Missionary Association for Seamen, containing the charter, by-laws, first board of managers, etc., and the annual report of the last year, 1877, with a copy of this paper:

The Churchmen's Missionary Association for Seamen in the Port of Philadelphia, in whose behalf we meet to-day for the purpose of laying the corner-stone of a new church edifice, under its original title of the church of the Redeemer (and of a school building to be thereto annexed, to be known as the Brewer School Building, as a memorial of the late Charles Brewer, of Pittsburgh, from whose estate the larger part of the money for its erection was received), was organized in the months of November and December, 1847, when the Rev. Richard S. Trapier, formerly a lieutenant in the United States Navy, was appointed its first missionary.

An appeal in behalf of the association, to the churches in Philadelphia, was issued with the approval of the Rt. Rev. Alonzo Potter, D.D., bishop of the diocese, on the 22d of January, 1848. The result was the building of a frame chapel, resting upon two boats, which, while it lasted, was known as the Floating church.

This edifice was built by Clement L. Dennington, of New York, near the city of Bordentown, New Jersey, and towed from that place to its moorings at Dock street wharf, Philadelphia, and was consecrated to the service and worship of Almighty God by the bishop of the diocese, on the 11th of January, 1849, as the church of the Redeemer.

The dock in which the chapel was moored at Dock street belonged to and was loaned by the Messrs. Aspinwall, and was soon wanted for commercial purposes, and the chapel was then removed to the foot of Spruce street, to a wharf belonging to the city.

The boats upon which the church was built proved defective, or became so by lying in the dock, and it was found necessary to remove to the shore.

The frame building was sold to the parish of St. John, Camden, New Jersey, in 1853, and, we believe, was subsequently destroyed by fire on a Christmas-day. Services were then held in a rented loft, while vigorous efforts were made to obtain the means necessary for the purchase of a lot and the erection of a building. The lot on the corner of Swanson and Catharine streets was purchased in June, 1855, and the brick building erected thereupon was opened for public service on the 20th of December, 1857, the Fourth Sunday in Advent.

The situation of that building, owing to the encroachment of commercial enterprise, added to its present uncomfortable and dilapidated condition, renders it unfit for the purposes of the mission.

Therefore, this lot upon which we now stand has been purchased and paid for; and here we propose, with God's blessing, to erect a church and school building suited to the present and future wants of the neighborhood.

The following have had charge of the mission in the order named: the Revs. Richard S. Trapier, Fayette T. Davidson, Aaron Christman, Septimus Jones, Robert F. Chase, and Washington B. Erben. The present missionary-elect, the Rev. B. H. Latrobe, Jr., has but recently been appointed, and is expected to take charge on the 1st of September next.

We annex a list of the officers and *first* board of managers of the association, which we find in its first published report, 1848:

President—Rt. Rev. Alonzo Potter, D.D., *ex officio.*

Vice-president—James C. Booth.

Secretary—Isaac Welsh.

Treasurer—William C. Kent.

Board of Managers—The Rt. Rev. Bishop Potter, James C. Booth, William C. Kent, John McCollom, B. G. Mitchell, Ed. L. Clark, John R. Wucherer, Joseph E. Hover, William G. Allen, James M. Aertsen, Isaac Welsh, Jos. R. Massey, John S. Twells, and George Colhoun.

Officers, managers, etc., at the present time:

President *ex officio*—The Rt. Rev. Wm. Bacon Stevens, D.D.

Vice-president—James C. Booth.

Missionary-elect—The Rev. B. H. Latrobe, Jr.

Secretary—Norris S. Cummings.

Treasurer—Isaac Welsh.

Wardens—Jos. E. Hover and Geo. W. Story.

Board of Managers—James C. Booth, Joseph E. Hover, William C. Kent, Isaac Welsh, James M. Aertsen, Sol'n Shepherd, John P. Aertsen, Jas. S. Biddle, N. S. Cummings, Francis A. Lewis, R. C. McMurtrie, George W. Story, William G. Boulton, H. K. Dillard, Wm. W. Frazier, Jr., Geo. R. Kellog, and L. C. Madeira.

Building Committee—Francis A. Lewis, Chairman; Isaac Welsh, Secretary; James M. Aertsen, Treasurer; Wm. C. Kent, Jos. E. Hover, and Wm. W. Frazier, Jr.

Architect—Frank Furness, Philadelphia.

Contractor and Builder—Williams & McNichol, Philadelphia.

## *MARYLAND.*

CONVOCATION OF WASHINGTON.—A meeting of this convocation was held in the church of the Incarnation, Washington, on Wednesday evening, June 26th. The dean (the Rev. Dr. Lewin) and the assistant bishop of the diocese, both being seriously sick, were absent. After Evening Prayer, a discussion was held on the subject of "Free *vs.* Pew Churches," the Rev. Messrs. Jackson and Avirett advocating the claims of free churches, and the Rev. Dr. Paret defending pew churches. The Rev. Dr. Townsend, in a few brief remarks, ably summed up the discussion.

On Thursday morning, at 11 o'clock, the Holy Communion was celebrated in the church of the Epiphany. The convocation sermon was delivered by the Rev. Dr. Elliott, from the words: "The truth shall make you free." Immediately after service the business meeting of convocation was held, the Rev. Dr. Gordon in the chair. This being the meeting for the annual election of officers, all the present officers were reëlected.

Resolutions of sympathy, and asking prayers in the case of the sickness of the assistant bishop and the dean, were passed. The committee on work among the colored people presented a report, which was adopted, stating that that work was progressing favorably, but withdrawing the support heretofore given the assistant missionary (the Rev. Mr. Roberts) after June 30th. Pledges were received from the several parishes represented in sums sufficient to meet the needs of this committee for the ensuing year.

ORDINATION.—On Thursday, June 20th, the assistant bishop ordained to the Diaconate Messrs. J. Harry Chesley, of St. Mary's county; P. Parker Phillips, of Georgetown, D. C.; and Henry Thomas, of Prince George's county, all members of the senior class in the Theological Seminary of Virginia. The service was held in All Faith church, St. Mary's county; and there were present, besides the bishop, the Rev. J. T. Chesley, rector of the parish, and the Rev. Messrs. Gordon, L. H. Jackson, and J. B. Williams, who assisted in the services. The Rev. Mr. Chesley presented the candidates.

## *WEST VIRGINIA.*

OFFICIAL NOTICE—*To the Clergy and Vestries of the Protestant Episcopal Church in West Virginia.*—Acting under authority of the seventh article of the constitution, and by the advice and request of the Standing Committee, a special council of the diocese of West Virginia is hereby called to meet at ten o'clock, on Wednesday, July 10th, 1878, in Trinity church, Martinsburg, to consider the report of the committee appointed to confer with the diocese of Virginia in reference to church property, and to transact other business.

G. W. PETERKIN, Bishop of the Diocese.

*Charlestown, June* 18th, 1878.

## *SOUTH CAROLINA.*

CHARLESTON—*Ordination.*—The ordination of Mr. C. J. La Roche to the Diaconate, in St. Philip's church, by the bishop of the diocese, took place on Trinity Sunday, it having been delayed in consequence of the failure of the candidate to reach the city from the far West earlier, upon Ascension-day, as at first designated. The sermon and presentation were by the Rev. Dr. A. T. Porter, under whom Mr. La Roche is to serve in the united care of St. Mark's church, the former being also the rector of the church of the Holy Communion.

## *GEORGIA.*

A NEW CANON.—The last convention adopted the following canon on ritual uniformity:

In all matters pertaining to the ritual of the Church, and to the ornaments, arrangements, and appointments of the holy table, and vestments of priests officiating, where there is no specific direction by rubric or canon, general or diocesan, the direction of the bishop, given in writing to clergy or vestries shall have the force and effect of law, subject, nevertheless, to revision by subsequent conventions.

Provided, that this canon shall be construed as to authorize only the prohibition of innovations.

AUGUSTA—*St. Paul's Church.*—The Sunday-school children of this church have placed in the chancel a handsome brass lecturn, as a memorial of their former rector, the Rev. Wm. H. Clarke.

*Proposed School for Girls.*—Efforts are being made under the direction of a committee appointed by the last convention to establish a diocesan school for girls. An eligible property known as College Temple, Newman, which was built at an expense of more than $40,000, has been offered to the diocese for $25,000, the owner contributing $10,000 of the amount, provided the property be used for a school for girls, and that it retain its original name—College Temple.

*Payment of Church Debts.*—The Journal of the convention, just published, furnishes the gratifying information that many of the parishes formerly burdened with debt are now free from it.

## *NORTHERN TEXAS.*

HONEY GROVE—*St. Mark's Mission.*—The bishop visited this place on the evening of Trinity Sunday, June 16th, preached to a large congregation, and confirmed five candidates, three of whom were males. This was the second confirmation ever held in Honey Grove. Services are held once a month by the Rev. Mr. Lytton, of Sherman. There are only a few Church people here, and but little means among them, but an effort will be made to build at least a small chapel. It is asked that the generous-hearted people of the older dioceses will give a helping hand to this good work. There can be nowhere found a more encouraging field for Church work than in this beautiful town, situated in one of the most healthful and fertile portions of the State. There is evidently a growing interest in the Church, and the mission must have a building of its own, in order to make any solid progress.

### *MINNESOTA.*

ANNUAL COUNCIL.—The twenty-first annual council of the Church in this diocese met in the cathedral of our Merciful Saviour, Faribault, on the morning of Wednesday, June 12th. Morning Prayer was said, and the Holy Communion celebrated, the Rev. William Richmond delivering the sermon. At the conclusion of Divine service the bishop of the diocese called the council to order. After the organization of the council the Rev. Charles T. Coer was reëlected secretary, and the usual committees were announced by the bishop.

The bishop, in his address, touchingly alluded to the loss which the diocese has sustained in the deaths of the Rev. Alpheus Spor, one of its bravest missionaries; the Rev. Samuel Madison, an Indian deacon, who fell at his post doing good work among his red brethren; and Messrs. J. D. Wheat, William Hoyt, and J. C. Bradin. All of these brethren were members of the last council. The diocese also mourns the loss of John Thirlwald, nephew of the late Bishop Thirlwald, of St. David's, England, and Mrs. Charles F. Ward.

We take the following statistics from the address: Confirmed, 364; ordained (deacons, 8; priests, 5), 13; sermons and addresses, 160; number of clergymen in the diocese, 65.

Mr. S. C. March, of Minneapolis, was elected treasurer of the episcopate fund, and Mr. Geo. A. Hamilton, of St. Paul, treasurer of the diocese.

The election of the Standing Committee resulted as follows:

*Clerical:* The Rev. D. B. Knickerbacker, D.D., E. S. Thomas, and T. Wilcoxson. *Lay:* Messrs. J. C. Gilfillan, H. T. Wells, and Isaac Atwater.

The following persons were elected members of the diocesan missionary board:

The Rev. Messrs Wm. P. Tenbroeck, E. S. Thomas, Charles T. Coer, and George B. Whipple, and Messrs H. T. Welles, Isaac Atwater, Wm. P. Pond, and Harvey Officer.

The principal business before the council was the discussion of the following canons, which, after much debate, were unanimously adopted:

CANON VI.

*On the Organization of Parishes and of Parish and Vestry Meetings.*

SECTION 1. Parishes may be organized as follows: Any number, not less than six, of adult male members of the Church, by baptism or confirmation, residing in any city or town, or in two or more contiguous towns, may, with the previous consent of the bishop, obtained in writing, organize as a parish, by electing one senior warden and one junior warden, and not less than three nor more than eight vestrymen, and adopting a name for the parish. They shall forthwith report in writing to the bishop, or, if there be none, to the Standing Committee, the fact of such organization, the names and places of residence of the persons taking part in such election, and the names and places of residence of the wardens and vestrymen elected, and the name adopted for the parish.

SECTION 2. Upon receiving such report, and inquiring into the circumstances connected with such organization, and being satisfied that it is expedient and for the good of the Church that such parish shall be established, the bishop, or, if there be none, the Standing Committee, may make and subscribe, officially, and transmit to the senior warden so elected, a certificate, in writing, stating that such parish (describing it by its name and location, and the date of its organization) is a parish of the Church, fully organized and established, according to the canons of the Church; and thereupon, but not before, the organization of such parish shall be deemed complete.

SECTION 3. The wardens must be communicants of the Church, and the vestrymen qualified electors of the parish.

SECTION 4. At all meetings of the vestry or parish, the rector shall preside; if there be none, or he be absent, the senior warden; or in the case of his absence, the junior warden shall preside. If all three be absent, the meeting shall elect a presiding officer.

CANON VII.

*Of the Qualifications of Voters.*

SECTION 1. All adult males, members of the Church, by baptism or confirmation, and connected with the parish for at least three months before any parish meeting (and all adult males who have for at least six months prior to any parish meeting rented pews in the church or contributed to the expenses of the parish in the manner adopted and practised by such parish), shall be electors at such parish meeting; *Provided*, That no person shall vote at any parish meeting unless at least three months before such meeting he shall have signed his name in a register of electors of the parish, to be kept by the vestry.

SECTION 2. At any parish meeting, the presiding officer, with two tellers—one appointed by him and one elected by the meeting—shall determine the qualifications of any person offering to vote.

The council adjourned, to meet the second Wednesday in June, 1879, in the cathedral at Faribault.

### *COLLEGIATE AND ACADEMIC.*

TRINITY COLLEGE.—Commencement-week began on Sunday, June 23d. The Holy Communion was administered in the chapel at the usual hour. In the evening the service was read by the Bishop of New Hampshire and the clerical members of the faculty; and Bishop Williams, the chancellor of the college, preached the baccalaureate sermon from I Corinthians iv. 2: "Moreover, it is required in stewards that a man be found faithful."

PRIZES AND HONORS.

On Monday the following announcement of senior prizes was made:

The chemical prize of $30, for the best essay on "Combustion," has been awarded to Horace Brown Scott, of Naugatuck, Conn.; and the prize of $20, for the second best essay on the same subject, has been awarded to George Sumner Chipman, of Rosewood, Fla.

The Jackson philosophical prize of $70, for the best essay on "American Contributions to Intellectual Philosophy," has been awarded to William Viall Chapin, of Wickford, R. I.

The Tuttle prize of $30, for the best essay on "The Philosophy of Waste in Nature," has not been awarded for want of competition.

It was also announced that the students whose names follow have passed examinations *cum honore* in the several departments:

Seniors—In ethics and metaphysics, chemistry and natural science, and English, John Williams, of Norwalk, Conn.; in ethics and metaphysics and chemistry and natural science, John Dows Hills, of Burlington, N. J.; in ethics and metaphysics and English, George Sumner Chipman of Rosewood, Fla, and George Herbert Moffett, of New York city; in English, William Viall Chapin, of Wickford, R. I.

Juniors—In natural philosophy and astronomy, Greek, Latin, and English, Alfred Harding, of Brooklyn, N. Y.; in natural philosophy and astronomy and English, Lorin Webster, of West Springfield, N. H.

Sophomores—In mathematics and natural philosophy, Greek, Latin, and English, Orlando Holway, of La Crosse, Wis.; in mathematics and natural philosophy, Greek, and English, Thomas Morduit Nelson George, of Marietta, Ga.; in mathematics and natural philosophy and English, Charles Samuel Marvin Belden, of Wilton, Conn; in Greek, Harry Campbell Black, of Williamsport, Penn.; in English, Richard Henry Nelson, of New York city, and Theodore Mount Peck, of Marbledale, Conn.

Freshmen—In mathematics, Greek, English, and Latin, James Russell Parsons, Jr., of Hoosac Falls, N. Y.; in Greek and English, Charles Waring Jones, of Pittsburgh, Penn.; in mathematics, Richard Allyn White, of Hartford; in Greek, Charles Wright Freeland, of Savannah, Ga; in English Arthur Woodruff Cowles, of Hartford, Harlow Clarke Curtiss, of Buffalo, N. Y., and William Timothy Elmer, of Marietta, Ga.

*Examinations for Admission.*—The examinations for admission were held on Monday and Tuesday, the number of candidates for the new freshman class, thus far, is thirty-six, and the class will probably be the largest ever entered at the college.

*Annual Meeting of Convocation.*—On Wednesday morning at 9 o'clock prayers were read in the chapel by the Rev. George M. Hills, D.D., '47, of Burlington, N. J., Dean of Convocation, and the Rt. Rev. B. H. Paddock, D.D., '48, Bishop of Massachusetts. The House of Convocation met in the cabinet at the same hour, the dean presiding.

Officers were elected for the next two years, as follows:

Dean, the Rev. George Morgan Hills, D.D., '47, of Burlington, N. J.; sub-dean, the Rev. James S. Purdy, D.D., '49, of New York; registrar, the Rev. Louis French, M.A., '53, of Noroton, Conn.; bursar, Edward M. Scudder, B.A., '77, of New York city. Standing Committee, Prof. John Brocklesly, LL.D.; the Rev. J. J. McCook, M.A., '63; the Rev. Prof. Samuel Hart, M.A., '66.

The Rev. George McClellan Fisk, M.A., '76, of Staten Island, and William E. Peck, M.A., '73, of Southboro, Mass., were nominated for junior fellows.

The committee in the relation of the alumni to the government of the college was continued; as was also that of the alumni library fund.

*Corporation*—The trustees were busy all day in attending to the educational and financial interests of the college. The Rev. S. J. Horton, D.D., of the class of 1843, principal of the Episcopal Academy of Connecticut, was elected to fill one of the vacancies on the board.

*Phi Beta Kappa.*—The Connecticut Beta of the Phi Beta Kappa met at noon, and admitted the following members of the new senior class: Melville Knox Bailey, of Rochdale, Mass.; James Stratton Carpenter, of Pottsville, Pa.; Alfred Harding, Brooklyn, N. Y.; Arthur Eugene Pattison, of Bethel, Conn.; Lorin Webster, of West Springfield, N. H., and Robert Lefavour Winkley, of Woburn, Mass. The officers of last year were reëlected, as follows: President, Prof. John Brocklesby, LL.D.; vice-president, the Rev. Prof. E. E. Johnson, M.A., '59; secretary, the Rev. Prof. Samuel Hart, M.A., '66; treasurer, John Henry Brocklesby, M.A., '65.

*Oration Before Convocation.*—In the evening Christ church was beautifully decorated with flowers by the kindness of the ladies. At 8 o'clock, after prayers had been read by the Rev. Dr. Hills, the oration was delivered by the Rev. William G. Spencer, D.D., of South Norwalk, Conn., a graduate in the class of 1853, his subject being "The Christian Outlook." It treated of the phenomenal philosophy, in its principles, its history, and its probable future.

*Commencement Day.*—Thursday morning at 10 o'clock the college chapel was filled with students and alumni for the last service within its walls. Prayers were read by the Rt. Rev. Bishop Niles, the Rev. Dr. Hills, and the Rev. President Pynchon. The hymn beginning "Holy, holy, holy, Lord God Almighty," was then sung, after which the president offered a special prayer, giving thanks for all the blessings vouchsafed in the old chapel through the ministry of the Word and sacraments to many now living and many others at rest in Paradise, and praying for the continuance of a blessing on the college. The president was deeply affected while reading the prayer, and many in the congregation were moved to tears. The final blessing was given by Bishop Williams.

Shortly after this, the procession was formed on the campus under the efficient charge of Mr. W. N. Elbert, college marshal. The long line of undergraduates, dignitaries and alumni, headed by Colt's band, marched through Capitol avenue and Main street to the Opera House, which was filled with a brilliant audience. There was a raised dais in the middle of the stage, all of which was covered with the old college carpet. On the dais sat the president in Bishop Berkeley's chair, the proctors, Professors Brocklesby and Huntington, occupying chairs on either hand. On the stage, the chancellors and trustees sat at the right, the faculty at the left, and distinguished guests in the rear. Among those present were Bishop Williams, of Connecticut, '35; Bishop Paddock of Massachusetts, '48, and Bishop Niles, of New Hampshire, '57; President Fairbairn of St. Stephen's college, '40; President Gallaudet, of the National Deaf Mute College, '59; the Hon. W. E. Curtis, LL.D., of New York, '43; the Hon. Henry S. Sanford, LL.D., '43; the Hon. J. W. Bacon, of Danbury, '46; the Rev. Drs. Horton, of Cheshire, '43; Olmstead, of Branford, 42; Gallaudet of New York, '42; Hills, of Burlington, N. J., '47; Mallory of New York, '58; the Rev. Prof. Russell, of Waterbury; the Rev. Dr. Giesy of Norwich; the Rev. Mr. Nelson, of Geneva, N. Y; the Rev. Drs. Clark and Spaulding of Hartford; the Hon. S. H. Huntington; the Hon. Mayor Sumner, and Mr. Joseph Hall, of the High School, Hartford.

The following was the order of the exercises:

| Prayer. | Music. |
|---|---|

Salutatory in Latin .....John Williams, Conn.

The Papal Vision of Final Supremacy,
George Taylor Stewart, N. Y.
Music.

Two Traitors,
Benjamin Franklin Haywood Shreve, N. J.

"Writ in Water".....George Sumner Chipman, Fla.
Music.

Constantinople.....Horace Brown Scott, Conn.

The Twilight of the English Reformation,
William Rollins Webb, Md.
Music.

The Philosophy of Illusions,
William Viall Chapin, R. I.

Mystery in Philosophy. ...Geo. Herbert Moffett, N. Y.
Music.

Valedictory Oration.....John Dows Hills, N. J.
Music

Conferring of Degrees.

Doxology.

Prayer and Benediction.

*Degrees Conferred.*—Bachelor of Arts, in course: William Cole Blackmer, Salisbury, N. C.; Charles Walter Boylston, New York city; Richard Mabie Campbell, Independence, Iowa; William Viall Chapin, Wickford, R. I.; George Sumner Chipman, Rosewood, Fla.; John Dows Hills, Burlington, N. J.; Charles Hunter, Hartford; Augustus Julian Lyman, Raleigh, N. C.; William Sherman Maddock, New York city; George Herbert Moffett, New York city; Horace Brown Scott, Naugatuck, Conn.; Benjamin Franklin Haywood Shreve, Mount Holly, N. J.; George Taylor Stewart, New York City, William Rollins Webb, Baltimore, Md.; John Williams, Norwalk, Conn.

Bachelor of Science, in course: Jay Clarence Deuel, Pine Plains, N. Y.; Frank de Peyster Hall, New London, Conn.

Hills and Williams are graduated *cum honore* in ethics and metaphysics and in chemistry and natural science; Chipman and Moffett in ethics and metaphysics and in English.

Master of Arts, in course: The Rev. William Henry Lewis, of the class of 1865; Frank Kennedy, of the class of 1868; the Rev. William Byron Buckingham, of the class of 1869; Edgar Snyder, M.D, of the class of 1872; Harry Edward Whitney, of the class of 1874; Clarendon Cobb Bulkley, William Edmond Curtis, Jr., LL.B., Thomas McLean, Charles Davies Scudder, M.D., Seth Enos Smith, and the Rev. Edward William Worthington, of the class of 1875; and the Rev. John Hazen White, of the class of 1872, Kenyon College.

Master of Arts, *honoris causa:* George Washington Egleston, of New York city.

Doctor of Divinity: The Rev. Horace Faithfull Gray, M.A., Corpus Christi, Oxford, *ad eundem*, 1850; the Rev. Hiram Carleton, M.A., Middlebury College, rector of Christ church, Falmouth, Mass.; the Rev. William Augustus Hitchcock, M.A., of the class of 1854, rector of Trinity church, Pittsburgh, Pa.

Doctor of Laws: The Hon. Dwight Whitfield Pardee, M.A., of the class of 1840, Judge of the Supreme Court of the State of Connecticut.

The commencement dinner was served at the United States Hotel at 2:30 o'clock, a large company of alumni and invited guests being present. After-dinner speeches were made by Bishop Niles, Mayor Sumner, the Rev. Dr. Hodge, the Rev. Dr. Gallaudet, the Hon. Elisha Carpenter, the Rev. Dr. Horton, the Hon. W. E. Curtis, Professor Egleston of Columbia College, Professors Brocklesby and Johnson, Mr. Charles Knox, Mr. Charles P. Parker, the Rev. Messrs French and McCook, and President Fairbairn.

At 5 o'clock the alumni and others paid a visit to the new college and examined the progress which has been made there during the year. It is three years since ground was broken at the new site: now the library, the cabinet, and most of the chemical and philosophical apparatus have been transferred, and the students have begun to move their funiture and books in preparation for the opening of the Fall term. Next September will see the college fairly under way in its new location.

The president gave his annual reception in Seabury Hall from 8 to 10 o'clock; and thus ended the fifty-second commencement of Trinity College.

CHURCH SCHOOL OF THE INCARNATION, WASHINGTON, D. C.—The ninth annual commencement of this school, in the parish of the Incarnation, was held in

the church, on the evening of Wednesday, June 19th. The exercises were opened with choral Evening Prayer, after which an address was made by the rector, the Rev. Dr. Townsend. At the close of the service the several prizes and medals were distributed to a number of the scholars. The rector's gold medal—the "Cross of Honor" given to the pupil having the highest average in all departments—was bestowed upon Julia Salome Ingle, by the rector. After the exercises were concluded a pleasant reception was given in the school-house.

HOBART COLLEGE, GENEVA, N. Y.—The commencement exercises began on the morning of Trinity Sunday, June 16th, when the Rev. Dr. R. N. Parke delivered a missionary sermon before the students in St. Peter's church.

On Wednesday, the 19th, the contest for the White rhetorical prize took place, the contestants being C. F. J. Wrigley, A. W. Dusinberre, F. R. Graves, and J. C. Smith, Jr.

The exercises of commencement-day were held on Thursday. The speakers and the topics of the orations were as follows: Edward Munson, salutatory; L. A. Kidney, "Alexander at Babylon"; H. S. Tuthill, "William Rufus"; F. E. Moulton, "The Contrast between Republicanism and Romanism" (fourth honor oration); Thomas Duck, "The Age of Invention and Scientific Development"; F. R. Graves, "Grahame of Claverhouse"; James C. Smith, Jr., valedictory; L. D. Dibble, M.A.,'45, oration before the alumni.

President Hinsdale then announced the award of and presented the several annual prizes as follows:

English Essay Prize.—To Eugene W. Hutchinson, of the Freshman class.

Greek Prize.—Not contested for this year. Last year's award, not before announced, was declared in favor of Edward Munson, of the present graduating class.

Cobb Prizes, for best Essays on English Literature.—1st, Edward Munson; 2d, F. R. Graves.

White Essay Prizes.—All essays in competition for these prizes were pronounced meritorious. The awards were: 1st, Alex. Mann, of the class of '80; 2d, Fred R. Graves, senior.

White Rhetorical Prize.—James C Smith, Jr.

The following degrees were then conferred:

B.A.—Thomas Duck, Frederick Rogers Graves, Louis Atwater Kidney, Francis E. Moulton, Edward Munson, James C. Smith, Jr., and Charles John Rose.

B.S.— Harry S. Tuthill, and H. S. Craven, *causa honoris*.

M.A.—James Armstrong, class of '56; Mortimer W. Belshaw, class of '50; Charles E. Coe, class of '75; George T. Finch, M.D., class of '75; Howard E. Jones, M.D., class of '75; Ambrose H. Purdy, class of '64; Charles B Lapham, class of '75; Fred. D. Barto, class of '75; Newbury W. Evans, class of '74; the Rev. Geo. A. Carstensen, class of '73; and the Rev. Henry C. Hutchings.

M.A., *causa honoris*.—Warren A. Worden, United States Consul at Guelph, Canada; the Rev. William A. Sylvester, Prof. of Belles Lettres, Griswold College, Iowa; Reginald Marvin Hulse, and the Rev. Robert Horwood, Turvey, England.

LL.D.—William Watts Folwell, M.A. (Hobart, '57), President of the University of Minnesota.

S.T.D.—The Rev. Charles P. Jennings, Dean of St. Andrew's Divinity School, Syracuse; the Rev. John C. Middleton, Warden of the Cathedral Schools, Garden City, L. I.; and the Rev. Erastus W. Spaulding, M.A. (Hobart, '55), Dean of the Cathedral, Milwaukee, Wis.

The alumni dinner was served in Dove's Hall at 2:30 P. M. After the dinner a number of addresses were made, and the president of the college read extracts from his report to the recent meeting of the board of trustees. He said that one great need yet existed—and he urged its serious consideration upon the attention of alumni, patrons, and friends—the erection of a central main building in lieu of the inferior and crumbling structure now occupying in part the proposed site. A committee, consisting of Mr. William B. Douglass and himself, had, in pursuance of instructions, invited plans and estimates, the result of which was the acceptance and adoption by the board of one submitted by Mr. Upjohn, architect, a sketch of the front elevation of which he called attention to, hanging in full view before them. The cost of such edifice was estimated at $30,000. The accommodations thereby contemplated were of urgent necessity, and he deemed it not only possible, but comparatively easy to raise the amount required, if the friends of the college zealously respond to the call.

ST. ALBAN'S HALL, BROOKLYN, N. Y.—This Church school celebrated the completion of its fifth year on the 18th of June with appropriate anniversary exercises, consisting of declamations, recitations, and readings by the students. The house was crowded with invited guests who expressed themselves much gratified, and especially commended the dignified, self-respecting deportment of the scholars. The school is located at 81 St. Mark's avenue, in an attractive and growing section of the city, near Prospect Park. Forty-eight scholars have been in attendance during the past year, the average number for the terms being thirty-eight, of whom three have been boarding pupils. The school is for young ladies and children, but some boys have been fitted for college under special arrangement with the rector.

NORWICH UNIVERSITY, VT.—The baccalaureate sermon was delivered in St. Mary's church, Northfield, by the rector (the Rev. F. W. Bartlett), on the evening of the first Sunday after Trinity, June 23d. The service was semi-choral, a number of the cadets constituting the choir. The university organist, Mr. W. H. Wilmarth, presided at the organ. Floral decorations adorned the walls, the altar and the font. There was a very large attendance, notwithstanding a heavy rainstorm.

## *ORDINATIONS.*

MARYLAND.—In All Faith church, St. Mary's county, on Thursday, June 20th—*Deacon:* Messrs. J. Harry Chesley, P. Parker Phillips, and Henry Thomas.

SOUTH CAROLINA.—In St. Philip's church, Charleston, on Trinity Sunday, June 16th—*Deacon:* Mr. C. I. La Roche.

## *CONFIRMATIONS.*

RHODE ISLAND.—In Trinity church, Bristol, 32.

LONG ISLAND.—In Emmanuel church, Islip, 3 (one in private).

NORTHERN TEXAS.—At Honey Grove, 5.

VIRGINIA.—In Meade Memorial chapel, Alexandria, 5.

MARYLAND.—In Grace church, Baltimore, 2.

## *PERSONALS.*

The Rev. Nelson Ayres's address is Galesburg, Ill.

The Rev. James Caird sailed for Europe, June 26th.

The Rev. Hiram Carleton has received the degree of Doctor of Divinity from Trinity College.

The Rev. William M. Dame has accepted the rectorship of Memorial church, Baltimore, Md.

The Rev. William Allan Fiske has received the degree of Doctor of Laws from the Northwestern College.

The Rev. William Graham has received the degree of Doctor of Divinity from the University of Tennessee.

The Rev. Otis Hackett's address is Diamond, Lower Coast, Florida.

The Rev. William H. Hitchcock has received the degree of Doctor of Divinity from Trinity College.

The Rev. Henry R. Howard has received the degree of Doctor of Divinity from St. Stephen's College.

The Rev. John C. Middleton has received the degree of Doctor of Divinity from Hobart College.

The Rev. Dr. Edward J. Stearns has resigned the rectorship of St. Mary's church, Whitechapel parish, Md.

The Rev. Leonard K. Storrs has gone to Europe, to be absent three months.

The Rev. William Tatlock has received the degree of Doctor of Divinity from Union College.

The Rev. T. M. Thorpe has accepted the rectorship of St. Luke's church, Hot Springs, Ark.

The Rev. W. C. Winslow's address will be Wilton, N. H., until September.

# NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

## *MARRIED.*

On June 27th, at St. Paul's church, New Albany, by the Rev. Jesse R. Bicknell, brother of the bride, the Rev. GEORGE LOVE to EMMA VALERIA PINTARD, second daughter of the Hon. George A. Bicknell, M.C. No cards.

On June 27th, at the church of the Redeemer, by the Rev. J. W. Shackelford, WILLIAM L. BUTTERFIELD, of Chicago, to F. AGNES WHEELWRIGHT, of this city.

In New York, at St. Ignatius' church, June 27th, 1878, by the Rev. F. C. Ewer, D.D., CHARLES H. FISHER, of Lansingburg, to HENRIETTA L., daughter of Robert L. Milford, of this city.

On June 26th, at Trinity church, Bergen Point, N. J., by the rector, the Rev. George Herbert Walsh, D.D., assisted by the Rev. George Zabriskie Gray, D.D., JOHN WURTS, of Maywood, W. Va., to FLORENCE, youngest daughter of the late Cornelius Seguine La Tourette.

At Kingston, N. Y., at the residence of the bride's father, WALTER S. FREDENBURGH to EFFIE GRACE, daughter of Matthew H. Snyder, Esq.

## *DIED.*

At Philadelphia, on Thursday, June 13th, JOHN HOCKLEY, in the 80th year of his age.

Entered into rest, at Mobile, Saturday, June 1st, of consumption, LEWIS GREEN, only son of the late Ezra and M. K. Green, of Mobile, Ala.

Entered into rest, on June 30th, 1878, SELINA, the dearly beloved and only daughter of the Rev. J. and E. Beers, of Whitestone, Long Island.

In Baltimore, suddenly, of heart disease, Mrs. Mary Haywood Ruffin Williams, of North Carolina, aged 59 years.

### IN MEMORIAM.

ISAIAH THROPP WELLS.

Departed May 30th, 1878. Aged 21 years.

Son of Lewis S. and Annie V. Wells; grandson of the late Isaiah Thropp of Valley Forge, Penn. Drowned in the Potomac on Holy Thursday, May 30th. A shorthand reporter in the Senate gallery; a young man of promise, esteemed alike for his intelligence and modesty. No wasting disease laid low the manly, vigorous form. Only a moment's warning, and he sank to rest beneath the waters, as the weary child falls asleep in its mother's arms. Only a moment, and he had solved the mystery which is beyond all mortal conception. Only a moment, and time was exchanged for eternity. No human aid was near, no human voice fell upon his ear; but we believe that the "everlasting arms" supported him, and that to his departing soul came the blessed assurance, "It is I, be not afraid."

In him were concentrated all those virtues and excellences which constitute *true* manliness. The gentleness of woman, combined with firmness and an unflinching courage to do always the right; a naturally refined taste, cultivated and perfected, which made his very presence sufficient to purify the social atmosphere in which he moved; a filial devotion of peculiar strength and tenderness; a never-varying friendship; all these endearments, while the remembrance of them intensifies our loss, must, at the same time, fill our hearts with heavenly peace and consolation. And while we count in sorrow the vacant places death is ever making in our midst, so let us "muse by faith, how grows in Paradise our store."

### IN MEMORIAM.

At a meeting of the vestry of Christ church, West Islip, N.Y., June 12th, 1878, held at the house of their late warden, Alfred Wagstaff, deceased, the following resolution, offered by Mr. Lyman and seconded by Mr. True, was passed in memoriam:

*Resolved*, That the vestry of Christ church feel with the deepest regret the loss of their senior warden, Alfred Wagstaff, who died suddenly at his residence, Tahlulah, West Islip, April 26th, 1878. Dr. Alfred Wagstaff was associated with this church from its earliest start, being the donor of the land on which the church was built, also contributing very liberally towards the erection of the edifice. During the period which has since elapsed he has always taken a deep interest in its spiritual and temporal welfare. He passed to his rest with an unswerving trust in a risen Saviour, and in his pure and blameless life we cannot doubt that he will rise at the last day in the resurrection of the just.

Sympathizing fully with his bereaved family in their great loss, we direct the clerk to place this tribute of esteem for our departed senior warden on the parish records, and to send a copy of the same to the family of the deceased.

C. DUBOIS WAGSTAFF, Junior Warden.
T. C. LYMAN,
BENJ. TRUE,
JAS. W. EATON,
Vestrymen.

JAMES W. EATON Clerk of the Vestry.

### OBITUARY.

Entered into rest, at the United States Naval Station, Sacket's Harbor, N. Y., on the 13th of June, 1878, of congestion of the lungs, ELIZA MOSELEY, wife of Capt. Chas. V. Morris, and daughter of the late Dr. Elizur Moseley, of Whitesboro', N. Y., aged 71 years.

And so in this blessed season of Whitsun-tide He giveth His beloved sleep; asleep in Jesus, blessed sleep. Precious in the sight of the Lord is the death of His saints; they rest from their labors, and their works do follow them, and truly among those who knew her best was the amount of her labors best known. Always accepting the work of her Divine Master, and even reaching cheerfully forward to receive it at His hands, ever was she as truly ready to sacrifice herself for Him, for His Church, and for suffering humanity. And religion had no gloom for her, death no terrors. Never was seen a more cheery household, nor a more cheerful readiness to abide by her Heavenly Father's will. She was ready for His bidding, whether to stay with her loved ones in this world or to precede them where partings shall be unknown. To them the loss is irreparable, but they mourn not without hope.

"Where immortal spirits reign,
There may we all meet again." M.

### ACKNOWLEDGMENTS.

For the chapel in Franklin county, Va., from
"U," Lafayette, Indiana, . . . . . $3.56
Mrs. Dr. HAIRSTON, Hunter's Hall, Va.

### APPEAL OF THE MIDNIGHT MISSION.

260 *Greene Street, New York, July 1st*, 1878.

The trustees of this mission are constrained to appeal for help to enable them to meet the necessary expenses of providing for a household of forty-five (45) "penitents," as the treasury is empty. Contributions may be sent to either of the undersigned officers of the mission, or to the "lady in charge," at the house.

DANIEL HUNTINGTON, President,
49 East Twentieth street;
ROBERT S. HOLT, Secretary,
57 Water street;
THOMAS P. CUMMINGS, Treasurer,
24 Park Place, Room 29.

N. B.—A copy of the report for the last year will be sent to any one interested by applying to the *treasurer*.

The next meeting of the Clericus will be held at Glen Cove, in the Rev. Mr. Oertel's Studio, on Monday, at 10 o'clock A. M., July 8th, 1878. Please communicate your intention to be present to the Rev. J. C. Middleton, D.D., Glen Cove. Subject of essay: "Prayers for the Dead."

G. R. VAN DE WATER, Secretary.
*Oyster Bay, Diocese of Long Island, July 2d*, 1878.

### THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, $1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

### THE SOCIETY FOR THE INCREASE OF THE MINISTRY

aids Postulants and Candidates for Holy Orders in securing a thorough Collegiate and Theological education. It needs, to meet its obligations, $15,000 by the last of August.

The Corresponding Secretary will be glad to visit and address congregations and Sunday-schools.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding ecretary, No. 14 Trinity street, Hartford, Conn., or the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

THE EVANGELICAL EDUCATIONAL SOCIETY aids young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year.

"Give and it shall be given unto you."

The Rev. ROBERT C. MATLACK,
1224 Chestnut street, Philadelphia.

## ART DEPARTMENT.

### *SUMMER HAUNTS OF ARTISTS.*

As a wandering into the country, which is pastime for other people, is part of the artist's labor, he has always important considerations to take into the account in fixing his locality. With every season the question appears to become more perplexing to him; frequently a decision can be made only at the very last moment. But such as expect to do much out-door work the present season feel that it is near the time to be flitting, and some studios are already deserted.

In a few cases the choice of place is simple, as with Mr. William Hart, for whom the matter is settled according to the location of herds of Alderney cattle; with these he is familiar all the way from Hartford to Baltimore, and imagines that he is always welcome among them, as no doubt he is.

Mr. A. R. Tait spends the Summer in the Adirondacks, where he has been for twenty-five years, more or less. His cottage among the mountains has a studio, and is in a region where there are plenty of deer for subjects. He is able to make excursions at will in his own boats, and sometimes has a short season of camping out.

Mr. McEntee is already in his Summer home at Rondout.

Mr. Whittredge is at Geneva.

Mr. Guy and Mr. Willmarth have a plan in consideration for going together to Europe and spending the Summer in visits to the art galleries.

Frank Waller, who has arrived in London, will remain abroad until Autumn. One object of his tour is to study the methods of different foreign art schools, for the purpose of applying what is found advantageous in them to the system of the Art Students' League in New York, of which he is president.

Mr. Will M. Chase, who has accepted the position of professor of drawing and painting in the League, will return from Munich before the opening of the schools in September.

M. F. H. DeHaas goes with his family for a short time to South Hampton, L. I., he will then go elsewhere, the location not being yet determined.

An interesting composition on Mr. J. G. Brown's easel will not be abandoned at present; but this artist will go to Gloucester, Mass.

Mr. S. R. Gifford proposes first in order a fishing excursion somewhere about the Restigouche, Canada.

Mr. George H. Hall has just repaired to his cottage and studio in the Catskills at Palenville.

Mr. E. Wood Perry has returned from San Francisco and gone to Europe.

Mr. James Hart will probably spend the Summer in the vicinity of Morristown, N. J.

Mr. A. F. Bellows is still at the Hot Springs, in Arkansas.

A large work of fresco painting will be completed by Mr. Satterlee before going to East Hampton. The panels on which he is engaged are for a house in San Francisco. They are about four feet in width, to be extended around the upper portion of the walls, with carved wood below. The panels are gilt, and are designed with scriptural subjects, including the foolish virgins, Ruth and Naomi, etc.

Miss Jacobs will spend the month of July at Goshen, Conn., and afterwards travel for a few weeks in the Adirondacks.

Miss Abbatt has gone to Stockbridge, Mass.

Miss Kollock is at present in Milwaukee, Wis.

Mr. James D. Smillie has gone to Poughkeepsie.

Mr. Robbins is now in the Adirondacks.

Mr. R. Swain Gifford is at New Bedford, Mass.

Mr. F. E. Church is at Hudson, N. Y.

Mr. William Beard may go to Lake George, although not certain to do so.

Mr. Shattuck is at Granby, Conn.

Mr. Bricher goes up and down the Massachusetts coast, the main points being Newburyport, Byfield, and Manchester.

### *NOTES OF DECORATIVE ART.*

A SECOND loan exhibition of the Society of Decorative Art, in New York, is to be opened on the 15th of October next. Preparations for that event are already being made, in the issue of invitations to persons having rare and curious objects of antique or modern art to contribute such works to the display. As attractive as was the former exhibition, it seems likely to be surpassed by that which is now being prepared. The arrangements are conducted by the following committees:

Committee on Antiques, India Embroideries, etc.—Mrs. E. M. Barlow, chairman; Mrs. d'Oremieulx, secretary; Mrs. Charles P. Daly; Mrs. C. F. Blake; Mrs. Morgan Dix; Mrs. W. W. Phipps; Mrs. Pierrepont Morgan; Mrs. J. Hoe, Jr.; Mrs. W. F. Smith; Mrs. Joseph Hobson, and Mrs. E. J. Woolsey, Jr.

Committee on European China—Mrs. W. P. Lee, chairman; Mrs. Edward Outhout; Mrs. Sidney Webster; Mrs. d'Oremieulx; Mrs. Howard Crosby; Mrs. Lucius Tuckerman; Mrs. Frederick Jones; Mrs. R. L. Cutting; Mrs. Newbold; Mrs. W. B. Duncan; Miss Laura V. Tuckerman; Mr. T. Bailey Myers; Mr. William C. Prime; General di Cesnola; Mr. Van Wart; Dr. C. C. Lee, and Mr. John Austin Stevens.

Committee on Pictures—Mr. John W. Pinchot, chairman; Mr. Luke Godwin; Mr. John Wolfe; Mr. J. Hopkinson Smith; Mr. J. H. Stebbins; Mrs. H. K. Jesup; Mrs. William E. Dodge, Jr.; Mrs. Jonathan Sturgis, and Miss Hitchcock.

Committee on Chinese and Japanese Art—Mrs. J. W. Pinchot, chairman; Miss Clara Potter, secretary; Mrs. H. W. Cameron; Mrs. J. I. Low; Miss H. Talbot; Mrs. Dudley Field; Mr. Russell Sturgis; Rev. William E. Griffis; Mr. H. Yaye; Mr. Clarence W. Olcott; and Mr. R. M. Hunt.

Committee on Lectures and Auxiliary Entertainments—Mrs J. Sherwood, Mrs. A. B. Stone, Mrs. J. W. Pinchot, and Mrs. F. Chickering.

THE *portière* hangings in the Royal Pavilion of the Paris Exposition, wrought by the ladies of the Royal School of Art Needlework, have been objects of no little admiring comment. They are of blue-gray satin, with a border of cream color defined by lines of dark blue. This school, which is scarcely six years old, but which has advanced to a high state of excellence, has the assistance of distinguished artists as well as the support of ladies of the highest rank. These are the influences most needed by any organization for producing ornamental art.

A BOOK of much interest, which was announced as in preparation some months since in Berlin, has parts I. and II. recently issued. The title of the work is "Alt-Orientalische Teppichmuster, nach Bildern und Originalen des XV.-XVI., Jahrhunderts, gezeichnet von Julius Lessing." The book consists of a selection of beautiful carpet patterns. These have been for the greater part copied, or reconstructed, by Dr. Julius Lessing, keeper of the Berlin Museum of Industrial Art, from early Flemish, German, and Italian pictures, in which the carpets laid down at the feet of the enthroned virgin are most elaborately painted. A few patterns only are taken from Oriental carpets still existing in public and private collections. These rare and original pieces date from the middle and end of the sixteenth century; but Dr. Lessing has not been able to find a complete specimen that could be assigned to the fifteenth century. The work will no doubt be received with much interest.

## LETTERS TO THE EDITOR.

### *FREE CHURCHES: THE CHURCH OF THE MESSIAH, BOSTON.*

*To the Editor of* THE CHURCHMAN:

I have been much interested in your valuable and very important articles on the subject of free churches. Both sides have been ably presented, and the difficulties and objections on one side have been fully set forth. I certainly hope that this great subject, which is a very vital one to this whole communion, will be discussed until the whole Church is thoroughly aroused to the evils of "pewed churches," and also to the lax administration of the whole Church system, which often so lamentably prevails among us. We really believe that if we could do away with "pewed churches," and all private ownership in our sanctuaries, we at the same time would bring in that blessed time when the ritual of the Book of Common Prayer would be carried out in our churches, when "all the people would praise Thee," instead of a quartette choir; when every Lord's day and every holyday in the calendar, would bring the Lord's Supper; when the church would be open for Morning and Evening Prayer on every day throughout the year; when we should no more see a church disgraced by being shut on any Lord's day in the Summer time or vacation season, or closed on any saint's day.

All of these neglects of the Church's grand and majestic system all good Churchmen, we think, must mourn over; and a most effectual way, we think, to bring such neglects to an end is the entire abolition of pewed, taxed churches. This opinion may be laughed at; but facts innumerable, in England and in the United States, prove that the full administration of the glorious system of the Catholic Church goes hand in hand with the free-church system. Unless the free-church plan be laid in a deep principle it cannot succeed. Why? Because it requires a liberality and self-sacrifice, year after year, that nothing but a deep-rooted principle can sustain. When parishioners cheerfully and willingly give two or three times as much annually as ever they gave under the pew tax plan, then free churches can be maintained, and not until then. Free churches are very poor places for mean and close persons, but excellent fields for magnanimity and "heaven-born charity." A grand school they indeed are for the development of true Churchmanship, and worth all they cost in the knowledge that they are the educators of the Church; and their very air is refreshing to a loyal and Catholic Churchman! The offertory becomes at once almost the grandest portion of the Holy Communion Service, for there and then the pennies of the poor widow and the bank notes and checks of the wealthy are brought on a level before God's holy altar.

The church of the Messiah was organized thirty-four years ago as a pewed church, and sustained by taxes. It has been a free church for ten years, with a daily service, weekly and holyday Communion, for about twelve years past. Its doors are never shut, and the whole system of the Church as presented in the Book of Common Prayer is fully carried out. It has a choral service, and full surpliced choir of about twenty men and boys. Probably not a church in Massachusetts can show such instances of generosity in the annual support of a parish as this. Under the pewed system its annual receipts were about $3,500. Under the free system, in good times, its receipts have reached to ten thousand dollars. During the year ending May, 1878, this parish raised over eight thousand dollars. "The people had a mind to give." SHAWMUT.

### *ADVICE TO CHURCH PEOPLE SUMMERING IN THE COUNTRY.*

*To the Editor of* THE CHURCHMAN:

For many years I have had charge of parishes where Church people from our cities spend the Summer months. Observation of the manners and habits of such people impels me to offer a little well-meant, and just now well-timed, advice.

The rather loose observance of the Lord's day among our city visitors in the country is foremost among the evils complained of, and needing reformation. Do not think me Puritanical nor severe in my censures. But public bathing on the sea-side, and carriage driving at all hours of the day (during the times of religious worship especially), is not seemly nor becoming in well instructed Church people. They are ashamed of doing these things at or near their city homes; and if not direct violations of the Fourth Commandment, they certainly show no great reverence for the first day of the week or Christian Sabbath. I except of course private bathing for health's sake, and riding and driving on errands of necessity or charity. In Puritan communities,

ny good friends, do not thus recklessly defy ublic opinion. It really does you no good, owever independent of censure you may eel. PASTOR.

## THE STONE OF STUMBLING.

*To the Editor of* THE CHURCHMAN:

It is difficult to perceive what useful purose can be served for either Scripture narration or Church teaching when it has been roven that Christ's resurrected body was of uch sublimated consistency as to pass hrough "unmoved stone," *i. e.*, without noving the stone from its sealed place at the oor of the sepulchre, or without the disturbnce or displacement of the particles of solid ock. This, at least as it seems to me, is pening a new source of philosophical unbeief for which no pretext would be found if he subject were allowed to remain where the Gospels confine it, in the sphere of the preternatural. Passing through "closed (shut) loors," and passing through "unmoved tone," are not logically parallel, and involve, hysically and metaphysically, quite different ccidents. The antithesis of shut doors is pen doors. Even prison doors, when barred nd bolted, have been supernaturally opened Acts xii. 10, xvi. 26). Doors that are shut re not necessarily *fastened*. The original ext does not carry this meaning with it. The ommon opinion among commentators is that esus suddenly opened the door by ordinary neans, or caused it to open by supernatural ower. A full exposition of this passage is ound in Patrick Lowth, and Whitby, *in loco*, o which the reader is referred. The quotaion from Cyril of Alexandria, there cited, 'It is impossible that one body should go hrough another without cutting or being ut," has still augmented force when applied o "unmoved stone," and which is but to epeat the commonplace truism that "no two odies can occupy the same space at the same ime." All which the Church must equally ntagonize when she makes it an article of er Creed that the body of Christ passed hrough "unmoved stone" in the process of s resurrection; or "that it could have passed hrough miles of solid rock as readily as hrough the air." Pope speaks of

> Vast chains of being, which from God began,
> Nature's ethereal, human, angel, man."

Our assumption, of course, is that the body f Christ, as well after as before His resurrecon, belonged not to the first but to the last amed species; that, as it was a perfect human ody which had been "buried," it was the ame body that "rose again the third day." t was not "suffered to see corruption," it as subject to no such change by decomposion as to destroy its original constituent lements; otherwise there was no resurrection f His body, and we have no hope in it of the esurrection of our own.

That the post-resurrection body of Christ as a perfect human body we conclude for he reasons following:

(1) He was not a spirit or a spirit-body. Of his we need no better proof than the words f Christ himself (Luke xxiv. 39). And this e said of His *proper person*, as visibly preented to the disciples, as they saw it and ere likely to be affrighted by it.

(2) The body thus presented possessed a *atural human organism*. He ate and drank ith His disciples after His resurrection Luke xxiv. 43). "Seeing it cannot be suposed that Christ in this action designed any llusion, it follows from His truly eating that is body had those parts by which meat was hewed, and a stomach to receive it" (Patrick owth, *in loco*).

(3) His post-resurrection body consisted of *flesh and bones*," as any other human body. nd this was Christ's own demonstration that e was not a spirit (Luke xxiv. 39). "*Flesh nd bones*" are substances which would not ass through "unmoved stone" or "miles of olid rock" quite so readily as through the air. It is no uncommon thing "for flesh and bones" to pass "through the air," but when they attempt to pass through "*solid rock*" they meet with slightly more resistance.

(4) This view is completely indicated by our IVth Article of Religion, where Christ is said to have "taken again," in His resurrection, "His body, flesh, bones, and all things appertaining to the perfection of man's nature."

But why should it seem a less exalted conception of Christ's Divinity to believe that the angel rolled away the stone for *His* resurrection than that He himself commanded the stone to be rolled away for the resurrection of Lazarus?

And this harmonizes more consistently, we think, the facts of Scripture narration—1. The soldiers evidently reported *immediately* after its occurrence the fact of Christ's resurrection. 2. Had the resurrection occurred prior to the preternatural manifestations, they would not have been present to witness it. 3. But they *were* present, and, it is said, "trembled and were as dead men." Hence we conclude that Christ's resurrection was simultaneous with the quaking earth, the descending angel, and the rolling away of the stone; and in point of time was subsequent to these events. This accounts for the resurrection of Christ on grounds purely supernatural, without compelling, as in the other instance, the acceptance of a self-evident absurdity.

His reappearance and vanishing from time to time after His resurrection does not disprove a natural body. 1. He did this before His resurrection (John ix. 58, 59, x. 29). 2. The explanation is furnished by Christ himself: "Their eyes were holden, that they *should not know Him.*" J. P. D. H.

*Philadelphia, May 20th*, 1878.

## METHODIST ITINERANCY.

*To the Editor of* THE CHURCHMAN:

I think you hit the nail square on the head when you declare, editorially, that "the weakness of the (itinerancy) system has been in the limit which has been placed upon the term of any pastorate." The limit is too contracted. It had better be six years than three, and better twelve than six. But a remedy (?) is proposed for this weakness, which must utterly prostrate the patient, viz., "All pastors shall be appointed only for one year, but the appointment shall be renewed from year to year, so long as the pastorate shall be effective." Now, who is to determine whether or not the pastorate is "effective"? The congregation necessarily. Then, at the end of one year, the congregation must be so thoroughly acquainted with the pastor, and their sense of perception must be so acute that they are fully qualified to pronounce his pastorate "efficient" or "not efficient"; and, if the latter, to cast him adrift indelibly stamped with this fell brand. Truly the remedy (?) must prove infinitely worse than the disease.

The whole system of itinerancy is a mistaken one, and its usefulness is already doubted by no meagre minority in the denomination in which it has been nurtured and brought to its present state of respectability. This is but another one added to that old and long list of *post hoc ergo propter hoc* fallacies. The mistake has been made in supposing that our Methodist friends have prospered on account of the system of itinerancy, when, in fact, they advanced in spite of it. What the motive power has been I cannot state here, but it has not been itinerancy. In towns, villages, and hamlets it has certainly proved of no advantage to have a church alternately revived and prostrated by the difference in the material sent every three years from the conference; while in the great cities the system has proved a perfect clog. This has been the case in New York particularly, where for years Methodism has been almost at a standstill.

A great element of strength in the Methodist organization is, as you declare, that the ministers are not "called," but *sent*; but this feature is not inseparably connected with the system of itinerancy. Men can be *sent* as well for six years as for three, for twelve as well as for six, and for life as well as for any more definite period. The ability to send does not hinge upon the term of years.

You direct the eyes of Churchmen towards the working out of this problem. It is a problem which can never be solved to our satisfaction while, by its brief tenure, it renders abortive great ventures in parish work which now bring so much credit to the Church, and while, for the same reason, it renders impossible proper discrimination in dealing with the poor of the parish. Never while the differences in worship continue as they have existed for ages. Every congregation is educated up to its own peculiar standard of Churchmanship. One is High, another Low, still another Broad, etc. Now suppose the High Church minister to be sent to the Low Church congregation, or the Low Church minister to the High Church congregation, or the Broad Church minister to either. The result must be left to the imagination. Never can the problem be solved to our satisfaction while it strikes to the death the grandest and noblest spectacle that earth presents: the aged minister in the midst of the flock, whose members, in their infancy, were admitted by him into the household of faith, in their youth were instructed by him in the solemn obligations of confirmation, and have ever since clung to him for spiritual nourishment and support. MACMANUS.

## HOW TO CONDUCT THE SERVICES.

*To the Editor of* THE CHURCHMAN:

The letter to a candidate for Holy Orders in THE CHURCHMAN of June 15th is well worthy a careful reading by both clergymen and candidates. The writer speaks of both reading and preaching the sermon; but to truly preach a sermon, it seems to me, involves the use of another word. Sermons ought to be *delivered*. There is a happy medium between merely reading a sermon or declaiming it. The exhortations, and perhaps some other parts of the service, should be simply but earnestly *said*. All Scripture used and the prayers should be *read*. The address or the sermon should be *delivered*. I think these three emphasized words express the variations in the tone of voice, and in the manner of the clergyman, that are to be employed in conducting the services of the sanctuary.

*Boston.* W. C. WINSLOW.

## LITURGICAL GROWTH.

*To the Editor of* THE CHURCHMAN:

At the Church Congress in Boston, Dr. John Cotton Smith remarked that there should be "liturgical growth" in the Church, in this as in former ages. Will he not oblige some who were deeply interested in his remarks at that time, by an article suggesting how there can be any growth in that direction? If the Church, in point of fact, though not by canon, has determined that the Prayer Book shall neither be added to, taken from, nor amended, how can there be "liturgical growth" in and for the Church?

W. L. H.

## A QUESTION ABOUT REDUCING SALARIES.

*To the Editor of* THE CHURCHMAN:

Will you permit me to ask a question through your paper, to which I and others interested would be glad to receive an answer from some good Churchman well versed in canon and civil law? In conversation with a layman of the Church in relation to the right of the convention of a diocese to reduce the

salary of its bishop without his consent, the question came up as to the legal right of the vestry of a parish to reduce the salary of its rector without his consent, and the position assumed by this gentleman was that if the wardens and vestrymen of a parish call a rector, agreeing to pay him a certain salary per annum, that a rector, in the eye of the law, is precisely in the attitude of a servant hired by an individual, and his salary can be reduced the second year by the vestry, if they think proper to do so, "to five cents." This of course was simply to illustrate forcibly the legal point involved. The gentleman who raised the question, though not versed in civil or canon law, is nevertheless a man of liberal education and scientific attainments, a man of wealth, a communicant of the Church, of large-hearted liberality, and a firm friend and supporter of his rector. The question was raised and should be answered only as a question of law. C.

## "THE GIFT OF TONGUES."

*To the Editor of* THE CHURCHMAN:

Does J. S. Davenport, in THE CHURCHMAN of June 22d, mean to say that the proper preface for Whitsun-day does not teach positively that the gift of *divers languages* to the Apostles, as well as boldness and fervent zeal, was not a designed miraculous endowment to qualify them to preach the Gospel to all nations, and especially to those of the different nationalities who were then in Jerusalem? I would respectfully offer as an antidote to him and "modern interpreters," Bishop Wordsworth's sober words on "The gift of tongues." He says (comment on Acts ii.): "One of the most convincing proofs of the ancient interpretation of this text as declared by the Church of England (in Whitsun-day preface) is to be found in the almost countless discrepancies of the expositors who have deserted that interpretation. There is a large and consistent body of interpreters, dating from the second century, and continued for many hundred years in all parts of Christendom, in favor of the ancient exposition; whereas, on the contrary, the expositions at variance with it, which have been propounded in modern times, have no ancient authority in their favor, and are as inconsistent with one another as they are irreconcilable with the teaching of Christian antiquity."

Christ's promise was that believers should be enabled to "*speak* with *new tongues*." Those who heard the Gospel on the day of Pentecost, each one in his own language, while surprised at the fact, yet testified to the truth of the fact that the Apostles did so speak. What reason was there for their so speaking but the reason that the *exigency required* it? We have no reason to doubt that the gift was continued and given in other instances as long as in the Divine wisdom the miraculous gift was necessary.

M. H. W.

*Eastport, Me., June 24th.*

*To the Editor of* THE CHURCHMAN:

Some few points made by the Bishop of Albany in his "Mosaics" have been questioned. We have not seen one objection yet that has been sustained.

The one in your last, signed "John S. Davenport," is the weakest and least tenable of any that has been made. It is the opinion of the Irvingites, of which sect Mr. Davenport is a minister, that miraculous power is still, certainly on special occasions, granted to the Church.

A strong objection to Prof. Plumptre's article is that he denies the miraculous altogether. Does not his allusion to the disciples of our Lord "speaking with other tongues" before the Fiftieth or Pentecost, and the ecstatic utterances of fanatics many hundred years after, seem to confirm this?

The Greek and Latin fathers show without a single exception that the great *Paal* miracle of Pentecost was the gift of tongues, and which ceased with the twelve Apostles and their immediate successors.

*Saphah achath* ("one lip") was a part of man's original blessing in Paradise. *Navelah sephatham* ("let us confound their lips," *i. e.*, speech or language), was a sequence of his fall. The day of the wave-offering of the first sheaf was the same on which God delivered the Law from Mount Sinai; the very same, hundreds of years after, when the Apostles were filled with the Holy Ghost to confirm the new spiritualized Law of the Gospel.

*Ish libshono* ("a man for his tongue"), though in a previous chapter of Genesis, is *after* in time the "one lip" mentioned in the eleventh chapter. A sound of a rushing mighty wind became the outward visible sign of a spiritual creative power, which, as we said in a previous article, restored all that was lost, and harmonizing the confusion of tongues at Babel, the *χάρισμαθ* became the witness of a restored unity of speech. The Divine Glory, the Hebrew *Shekinah*, reverently translated *majestas Dei, praesentia Dei, Spiritus Sanctus*, appeared in tongues like as of fire, and there were *διαμεριζόμεναι γνῶσσαι*, "distributed tongues," not here and there upon a person, but upon every one of them. The fire of Sinai *burnt*, Pentecost "*lightens* with celestial fire."

Grotius, who wrote the earliest work on the evidences of Christianity, aptly says: "Poena linguarum dispersit homines, donum linguarum dispersos in unum populum collegit." Note the strong antithesis between *poena* and *donum*.

St. Augustine said that each disciple spoke all, and St. Chrysostom that each could through *χάρισματα* speak all languages, but each had his special language, so that Christ could be preached among all the nations of the world. The conclusion is, the Bishop of Albany in his "Mosaics" for Whitsun-day is sustained by theology and philology.

WILLIAM N. IRISH.

## NEW BOOKS.

THE CONSTITUTIONAL HISTORY OF ENGLAND. In its Origin and Development. By William Stubbs, M.A. [London: Macmillan & Co.] 3 vols.

The unqualified praise bestowed upon these volumes by Mr. E. A. Freeman is a guarantee of their great value. In his works on "The Norman Conquest," and "The Growth of the English Constitution from the Earliest Times," Freeman goes over the same ground, and is qualified beyond any man living, perhaps, to rightly estimate this elaborate piece of scholarship. The two writers are in singular accord as to their facts and conclusions, and always seem to bear in mind Freeman's idea that "each step in our development has been the natural consequence of some earlier step; each change in our law and constitution has been not the bringing in of anything wholly new, but the development and improvement of something already old."

Accordingly, the remarkable feature of this work is that it begins with the seeds of things, and traces them up to their full development. It regards the English constitution not as a mechanism, but an organism—an organism which is more or less obscure in its beginnings, but which is the source of a continuous, ever-unfolding life. Here we see the gradual formation of townships and municipal bodies; the origin of parliament in the ancient Witenagemote; the origin and growth of kingship and of the various offices of the realm; the growth of Church organization in England, and which was considered in those days as one side of an institution of which the State is the other; the origin and development of administrative and representative institutions, and of everything else bearing on that wonderful history which for fourteen hundred years has not stood still nor gone backwards. Here we see how from small beginnings England came to be, as early as the thirteenth century, "a self-reliant and self-sustained nation—a power in Europe basing its claims for respect not on the accidental position or foreign acquisitions of its kings, but on its own internal strength and cohesion, its growth in good government, and its capacity for a share in the common polity of England." The first volume traces up this history to Magna Charta. Beginning with Magna Charta as a new starting-point, the author goes on to show how the constitution, which reached its formal and definite maturity under Edward I., had to learn easy and economic working under his successors. "In that lesson," to quote his language, "it had also severe experiences of struggle, defeat, and failure; its representative men lose the grace and simplicity of the earlier times; personal and territorial aims waste the energies of the better and wiser, and divide into permanent factions the ignorant and more selfish. Yet the continuity of life and the continuity of national purpose never fails; even the great struggle of all, the long labor that extends from the reformation to the revolution, leaves the organization unbroken in its conscious identity, stronger in the strength in which it has persevered and grown mightier through trial."

These volumes would doubtless be considered dry by the majority of readers, and yet in our view they are more readable than Hallam, and far more instructive. They are unquestionably the highest authority on the subject of which they treat. It ought to be added that American readers will find in them abundant information touching their own institutions. Take, for instance, the township, on which De Tocqueville lays so much stress in his "Democracy in America," because, as he says, "the village or township is the only association which is so perfectly natural that wherever a number of men are collected it seems to constitute itself." But, says Stubbs, "the unit of the constitutional history is the township which in its early stage may have been the community of free and kindred cultivators." So of town officers, taxation, representation, and everything else relating to institutional liberty. On almost every page, in fact, we find names and customs which seem peculiar to ourselves, and yet which were in vogue a thousand years ago.

FRENCH POETS AND NOVELISTS. By Henry James, Jr. [London and New York: Macmillan & Co. 1878.] Cloth, pp. 439. Price $2.50.

These essays are in the best style of critical writing. The author judges by a high standard; yet he is in full and real sympathy with the men whose productions he analyses and discusses. Next to reading the productions themselves may be counted the advantage of studying Mr. James's description of them. Not all the papers here collected are of equal merit; some of them deserve special mention, and such may be ranked among the highest examples of modern literary criticism. Those, for example, on Alfred de Musset, Theophile Gautier, Balzac, George Sand, and the two Ampères, are remarkable for their thoroughness and finish.

The author traces in almost every case not only the literary, but also the private life of the writer under review. He evidently thinks that the first can be appreciated only as we have an acquaintance with the second. This method gives an air of reality to the sketches drawn, and enables the reader to know not merely what this or that poet or novelist wrote, but also the spirit that moved him.

We are glad to observe the rise of this new school of criticism. What Green has done for English history, making it more than a chronicle of outward events, our author has attempted for current French literature. He has traced the life underlying it, and he has thereby furnished us the means of understanding the works of its representative writers. He has dealt more justly and truthfully with French authors than Taine has with those of England. And of the two he is, we think, the better critic.

BONNY KATE. A Novel. By Christian Reid, Author of "Valerie Aylmer," "Morton House," "The Land of the Sky," etc. [New York: D. Appleton & Co.]

A new novel from this popular writer can hardly fail to be looked for with interest. "Bonny Kate" is assuredly the work of a practised writer and is well put together, though long and rather drearily spun out. The plot is not a new one or the incidents of startling interest, though frequent attempts are made to reach the dramatic. Bonny Kate is a most unreal paragon of all possible virtues, to whose beauty all persons, male and female, instantly bow and become subject. She makes unheard-of sacrifices for her uncle's family, quotes a vast amount of poetry—in fact *all* the characters of the book are constantly quoting poetry and blank verse, good, bad, and indifferent—sends her lover packing with certainly very little reason to believe in the constancy of her sex, and then calmly develops a wasting away, with no particular object in view in so doing, until she is suddenly roused from her state of calm despair by the timely arrival of her lover from Egypt, whom another lover, whose hopeless passion for the Bonny Kate of two years before has been so recovered that he has become engaged to another woman, has kindly hastened to bring back to her; and the story is brought to the usual conclusion with a final quotation of poetry, this time from Tennyson's "Sleeping Beauty."

OUR COMMON LAND, AND OTHER SHORT ESSAYS. By Octavia Hill. [London and New York: Macmillan & Co. 1877.] Cloth, pp. 206. Price $1.50.

The title of the opening essay of this volume might possibly mislead. The "common land" of which the author speaks is that reserved in England for the use of the people—the places set apart for holiday excursionists. It seems that these lands have been gradually appropriated to private uses. Since Queen Anne's reign 5,000,000 acres have been enclosed, and now there are but 1,000,000 acres left; and the writer makes a strong plea for preserving these "breathing places" for the masses.

In this same volume will be found some excellent advice on district visiting, on the best methods of helping the poor, on charitable organizations, and on other kindred topics. We have seldom seen these questions discussed more wisely. The author writes from wide experience, and with hopefulness, and everything herein printed is worthy of thoughtful consideration. It is well for us Americans, to whom such problems are comparatively new, to learn from those who have worked over them for centuries. This volume contains statements the truth of which has been tested in practice. It is therefore more valuable than any abstract theorizing would be.

SHOOTING STARS, As Observed from the "Sixth Column" of *The Times*. By W. L. Alden. [New York: G.P. Putnam's Sons. 1878.] Cloth, pp. 224.

There is genuine humor in these sketches, and it is generally of the refined kind, though, judged by the canons of severe good taste, occasional passages might be found fault with. Still, no one can deny that every sketch is bright, and original, and keen. Besides, the humor belongs to the thought, and not to style or spelling. It is real and fresh, such as all the world might enjoy. If these sketches were translated into another language it would not destroy the light that now plays through them. And this is more than can be said of American humor generally. The author has given evidence of powers which will, we trust, produce something yet more worthy of praise.

A CATECHISM ON GOSPEL HISTORY, INCULCATING CHURCH DOCTRINE. By the Rev. Samuel Kettlewell, M.A., late Vicar of St. Mark's, Leeds. Third Edition, Revised and Enlarged. [London, Oxford & Cambridge: Rivingtons. 1878.] Cloth, pp. 262.

This course of catechetical introduction—which is throughout in the form of questions and answers—was the practical solution of a problem which confronted the author, namely, how to "awaken in young minds an intelligent interest in reading the Scriptures, and to show them that they contain definite truths which they are to believe and live by." The papers herein contained were prepared for the parish church schools under Dean Hook when he was vicar of Leeds. They take up and follow in regular course the Gospel history. The questions are sensible and the answers are simple. This cannot be said of many works of its kind.

CONSTANTINOPLE. By Edmondo de Amicis. Translated from the Seventh Italian Edition, by Caroline Tillori. [New York: G. P. Putnam's Sons. 1878.] 12mo, cloth, pp. 326.

Those who wish to ascertain just how Constantinople looks, and to study the characteristics of its people, will not be likely to find a better help towards that end than is furnished in these pages. The author made it his business rather than his pleasure to analyze the different elements that mingle so strangely in that world-renowned city, and the results of his careful observations are now given to English readers. A series of more graphic sketches it would be difficult to find.

THE PACIFIC RAILWAYS AND COLORADO. With Map and Seventy-one Illustrations. By J. D. Woodward. [New York: D. Appleton & Co.]

The title explains the book, which is a series of fine wood engravings of some of the wonders of the great West, until so lately an unknown wilderness to most people, and an intelligent description of the same. The pictures are wonderfully correct, well executed reproductions of some of the most remarkable freaks of nature in the world.

## *LITERATURE.*

OUR readers are familiar with Mrs. Higham's delightful story of "Cloverly." It has passed through three editions in this country and four in England. Her last, "The Other House," which lately appeared in THE CHURCHMAN, will be published by A. D. F. Randolph & Co. immediately. The first production from her pen, "My Inheritance," which appeared in *The Church Journal* in 1872, is to be brought out soon by Randolph & Co. also.

THE London *Graphic* says: The official adoption of the word "ticket" by the authorities of the Paris Exhibition has drawn attention to the numerous English words which have gradually been enrolled in the Parisian vocabulary, and a writer in the *Illustration* is very indignant that Frenchmen should ignore the riches of their own language, and borrow from the "poor jargon of Great Britain." Thus, when a boulevard dandy now speaks of his cane he terms it *mon stick*, his overcoat he styles a coachman, or a waterproof. At the restaurant he asks for "turtle soup," or "pale ale," his fashionable amusement is the "skating rink," while his sporting vocabulary is replete with Anglicisms, from *le turf* to *un steeplechase* or *un jockey*. The latest means of conveyance is termed officially a "tramway." As regards the chief offending term, "ticket," there is something to be said in extenuation of the French adoption of the word, as it is originally derived from the French word *etiquette*, which etymologists tell us was embodied in our language in the time of good Queen Bess.

Two novels of Appletons' new Handy Volume Series have just been issued: "Jet," by Mrs. Edwards, and "A Struggle," by Barnet Phillips. "Jet" is what we who are familiar with Mrs. Edwards's writings would expect one of her books to be—bright, readable, and clever, with a nice, well-bred girl for a heroine, who gets into all sorts of scrapes, but who comes out of them successfully. A very pleasant book with which to while away the hours of a hot afternoon. Barnet Phillips's book, "A Struggle," is a story of a good deal of power, the scene being laid in Alsace, the time during the Franco-Prussian war. The heroine is a charming French girl, and the hero a one-armed ex-officer of the American army, an American by birth, and the superintendent of the heroine's father's great iron-works at St. Eloi. The story is for the most part told by letters, so well and grammatically expressed that we can only wish such letters were more common. The whole forms one of the pleasantest books that has been issued by this popular house.

Miss Adeline Trafton's interesting serial, "His Inheritance," is brought to an end in *Scribner's* for July, in an uncommon manner, proving itself to be a story of more than ordinary interest. "A Few Antiques," with its fine illustrations, will recall to the minds of many last Winter's delightful loan exhibition. The third paper on "Bird Architecture" is fully as interesting as its predecessors. "The Police of New York" is a well merited and truthful tribute to the defenders of the peace and prosperity of New York, which Mr. Kelly's spirited, life-like, and forcible pictures do much to embellish. Frank Stockton offers the last of his amusing papers on Rudder Grange, called "Pomona Takes the Helm at Rudder Grange," and all must admit, after reading it, that she does it effectively and successfully. The shorter stories and papers are good, the poetry excellent, and the illustrations, with the exception of those of views in Oxford, fine. We would call special attention to the curious compound called "En Route," in the Bric-à-Brac, of which an explanation is attached; it is a curiosity in the world of poetry. "Culture and Progress," "Home and Society," etc., are up to their usual good mark.

THE July-August number of *The International Review* is full of fresh and timely articles. The paper on "Mr. Seward and Mr. Motley," by the Hon. John Bigelow, will probably attract most attention. Mr. Bigelow tells once more the circumstances which led to Mr. Motley's resignation, in 1866, as U. S. Ambassador to Vienna. No important new facts are adduced, but the part played in the matter by Mr. Seward is set in a much more favorable light. The second part of Mr. Froude's paper on "Science and Theology" is fully what the first part had led us to expect. It is a matter of sincere regret that an able writer like Mr. Froude permits himself to treat so important a subject in such a superficial manner. Such hasty and unwarranted generalizations will not do any harm where the subject to which they refer is understood; but that is only exceptionally the case among the readers of a review which is not particularly devoted to the discussion of theological questions, and hence the expression of such views must be deprecated under these circumstances. The first instalment of Dr. Osgood's article on Rosseau, whose centenary is to be celebrated this month in Switzerland, promises well for the rest. Among the remaining contributions the following are the most noteworthy: "Elements of National Wealth," IV., by David A. Wells; "Russia," I., by Karl Blind; and "The French Exhibition," by Charles Gindriez.

## *SCIENCE.*

A NEW variety or preparation of cotton is now sold, which, being absolutely free from impurity, makes a better absorbent than the usual commercial cotton.

A SAFETY bottle-stopper, of india-rubber, is being made. It takes the place of cork and glass, can be "drawn" without a cork-screw, and does not require to be tied.

A GLASS BALL castor has been invented which will roll equally well in any direction, an improvement on the present style greatly to be desired.

SALICYLATE of sodium, properly administered, is found useful in cases of acute and inflammatory rheumatism.

THE French have grown so clever at imitating pearls that a jeweller in the Paris Exhibition shows a necklace which purports to be a mixture of true pearls and false, and challenges his customers to single out the real ones. Nobody has yet succeeded.

A CASE of poisoning by arsenic in violet powder has attracted attention in the north of Europe, where some remarkable instances of accidental poisoning by arsenic have lately been made public. In Sweden, Professor Waldenström, who suffered from giddiness, had one of his blankets examined, and arsenic was found in it; and having some other blankets examined he found arsenic in several of them. The professor, then remembering that one of his children a few years previously had died from a mysterious lingering illness, had an old blanket examined, and the texture was found to be strongly impregnated with arsenic.

MR. EDISON, after experimenting for two years upon it, has just produced another notable invention. It is based upon the principle of the phonograph, and called the embossing and translating system of telegraphy. The instrument consists of a revolving disc, upon which is clamped down a sheet of paper. The surface of the disc is marked by a spiral groove, beginning at the centre and gradually expanding, like a screw-thread. The disc is made to revolve by an electric motor, and while revolving a magnet moves over the surface, following the groove. A metallic arm holding the disc in place is caused to move so that the point which works in connection with the magnet directly over the spiral, much the same as the point in Edison's phonograph, moves over the surface of tin-foil on the revolving cylinder. The sheet of paper thereby becomes a matrix, and is a stereotype, as it were, of the characters transmitted. This indented matrix may become the medium of transmitting the communication as many times and to as many different places as may be desired. By connecting the revolving disc with a battery the disc will be made to revolve and automatically transmit. The great advantage of this instrument is that a message may be sent at one time in the ordinary telegraphing ways to as many places as may be desired.

THE *Journal of Chemistry* says: "So many persons suffer nowadays from sleeplessness that every contribution to the literature of the subject is of interest. Dr. Ainslie Hollis, in the *London Practitioner*, maintains that, although the quantity of blood in the brain is diminished during sleep, this diminution is not the sole cause of slumber, for we may have the former without the latter. One of the most efficient means of inducing natural sleep is the application of mustard plasters to the abdomen. Preyer, of Jena, advocates the administration of a freshly made solution of lactate of soda, or of some milk or whey, on the hypothesis that sleep may be induced by the introduction of the fatigue products of the body. Where the insomnia depends upon brain exhaustion, Dr. Hollis recommends the administration, just before bed-time, of a tumblerful of hot claret and water, with sugar and nutmeg. The alkalies and alkaline earths are useful when acid dyspepsia is associated with the insomnia. Electricity has been used in the paresis of the vaso-motor nerves due to an overworked brain. In hot weather, sprinkling the floor of the sleeping apartment with water lessens the irritant properties of the air, adding much to the comfort of the sleepers; possibly the quantity of ozone is at the same time increased. When sleep is broken by severe pain, opium or morphia is of value, not only by relieving the pain but by its action in producing anaemia of the cerebral vessels. In the wakefulness due to neuralgia, it is often better to inject a small dose of morphia hypodermically near the branch of the affected nerve than to administer it by the mouth. It is doubtful whether the bromides possess hypnotic properties, although they undoubtedly act as sedatives on the nervous system, and as such may occasionally induce sleep."


## NEW PUBLICATIONS.

# THE NEWEST MUSIC BOOKS.

## ONWARD

ONWARD is the name of **L. O. EMERSON'S** book for SINGING CLASSES for the season of 1878-79. A new and fresh collection of the best Secular and Sacred Music, with a full instructive course. Teachers will please examine. 52 Glees, 56 Sacred Tunes, and 15 Anthems are provided. Price $7.50 per dozen.

## FESTIVAL CHORUS BOOK!

Compiled by J. P. COBB, and designed for Musical Conventions, Societies, Festivals, etc., etc. A selection of a number of the best Choruses, Sacred and Secular, 144 large pages. ($12.00 per dozen.)

## THE CHURCH OFFERING!

By L. O. EMERSON. As this fine book contains a Hundred Anthems, Motets, etc., all of the best quality, it is a fine book for any choir, and will be extensively used as an Anthem Book. Its first design, however, is for the use of EPISCOPAL CHOIRS, and it has the greatest variety ever brought together of Anthems, Venites, Cantatas, Jubilates, Glorias, and of all other pieces used in the Service. Should be universally used. ($12.00 per dozen.)

*OLIVER DITSON & CO., Boston.*

C. H. DITSON & CO., 843 Broadway, N. Y. | J. E. DITSON & CO. 922 Chestnut St., Phila.

## *ATTRACTIVE NEW BOOKS*

JUST PUBLISHED BY

## J. B. LIPPINCOTT & CO., Philadelphia.

### SEAFORTH.

A Story. By FLORENCE MONTGOMERY, author of "Thrown Together," "Misunderstood," etc. 12mo, fine cloth, $1.25.

### KATE WEATHERS;

Or, SCATTERED BY THE TEMPEST. A Novel. By FRANK VAUGHAN. 12mo, extra cloth, $1.50.

### FRIENDSHIP.

A Story of Society. By "OUIDA," author of "Strathmore," "Under Two Flags," "Idalia," etc. 12mo, extra cloth, $1.50.

### THE CLIFTON PICTURE.

A Novel. By the author of "The Odd Trump," "Harwood," "The Lacy Diamonds," "Flesh and Spirit," etc. 8vo, extra cloth, $1.25; paper cover, 75 cents.

*** For sale by Booksellers generally, or will be sent, postpaid, on receipt of the price by the Publishers.

## HARPER & BROTHERS'

# LIST OF NEW BOOKS.

I.

THE ATLANTIC ISLANDS. The Atlantic Islands as resorts of Health and Pleasure. By S. G. W. BENJAMIN, author of "Contemporary Art in Europe," etc. Illustrated. 8vo, cloth, $3.00.

II.

A LEGACY: Being the Life and Remains of John Martin, Written and Edited by the author of "John Halifax, Gentleman." 12mo, cloth, $1.50.

III.

HOOKER'S NATURAL PHILOSOHPY. Science for the School and Family. Part I.—Natural Philosophy. By WORTHINGTON HOOKER, M.D. Illustrated by numerous Engravings. Second Edition, revised and Enlarged. 12mo, half leather, $1.17.

IV.

EPOCHS OF ENGLISH HISTORY. A Series of Books narrating the History of England at Successive Epochs. Edited by Rev. M. CREIGHTON, M.A.:

Early England, up to the Norman Conquest.

England a Continental Power.

Rise of the People, and Growth of Parliament.

The Tudors and the Reformation.

The Struggle against Absolute Monarchy.

The Settlement of the Constitution.

England during the American and European Wars.

Modern England. (*In Preparation.*)

32mo, paper, 25 cents per vol.; cloth, 40 cents.

V.

THE CANOE AND THE FLYING PROA; or, Cheap Cruising and Safe Sailing. By W. L. ALDEN. With Illustrations. 32mo, paper, 25 cents; cloth, 40 cts.

VI.

ANNUAL RECORD OF SCIENCE AND INDUSTRY FOR 1877. Prepared by Prof. SPENCER F. BAIRD, Secretary of the Smithsonian Institution, with the assistance of some of the most Eminent Men of Science in the United States. Large 12mo, cloth, $2.00. (Uniform with the volumes for 1871, 1872, 1873, 1874, 1875, and 1876.)

VII.

THE RUSSIANS OF TO-DAY. By the author of "The Member from Paris." 4to, paper, 10 cents.

VIII.

THE COMING MAN. By CHARLES READE. 32mo, paper, 20 cents.

IX.

HOLLY'S MODERN DWELLINGS. Modern Dwellings in Town and Country, adapted to American Wants and Climate. In a Series of One Hundred Original Designs, comprising Cottages, Villas, and Mansions. With a Treatise on Furniture and Decoration. By H. HUDSON HOLLY. 8vo, cloth, $4.00.

X.

HARPER'S GUIDE TO EUROPE AND THE EAST. Harper's Hand-Book for Travellers in Europe and the East: being a Guide through Great Britain and Ireland, France, Belgium, Holland, Germany, Italy, Egypt, Syria, Turkey, Greece, Switzerland, Tyrol, Spain, Russia, Denmark, Norway, and Sweden. By W. PEMBROKE FETRIDGE. With Maps and Plans of Cities. Seventeenth Year (1878). In three Volumes. 12mo, leather, Pocket-Book form, $3.00 per Volume.

VOL. I.—Great Britain, Ireland, France, Belgium, Holland.

VOL. II.—Germany, Italy, Egypt, Syria, Turkey, Greece.

VOL. III.—Switzerland, Tyrol, Denmark, Norway, Sweden, Russia, Spain.

# The New Novels

PUBLISHED BY

## HARPER & BROTHERS, New York.

*** *These Novels are in Paper, except where otherwise specified.*

Miriam's Heritage. By ALMA CALDER. 75 cents.

Mag. 50 cents.

Mine is Thine. By L. W. M. LOCKHART. 40 cents.

My Heart's in the Highlands. 10 cents.

Henriette. 10 cents.

Christine Brownlee's Ordeal. 15 cents.

A Modern Minister. Illustrated. In Two Volumes. Vol I., 35 cents; Vol. II., 40 cents.

Paul Knox, Pitman. By JOHN BERWICK HARWOOD. 10 cents.

Esther Pennefather. By ALICE PERRY. 75 cents.

Justine's Lovers. 60 cents.

Is He Popenjoy? By ANTHONY TROLLOPE. 15 cents.

Reaping the Whirlwind. By MARY CECIL HAY. 20 cts.

Deceivers Ever. By Mrs. H. LOVETT CAMERON. 30 cents.

Less Black than We're Painted. By JAMES PAYN. 35 cts.

Georgie's Wooer, By Mrs. LEITH-ADAMS. 20 cents.

A Sussex Idyl. By CLEMENTINA BLACK. 25 cents.

☞ HARPER & BROTHERS *will send either of the above works by mail (excepting the larger works, whose weight excludes them from the mail), postage prepaid, to any part of the United States, on receipt of the price.*

☞ HARPER'S CATALOGUE *mailed free on receipt of Nine Cents.*

HARPER & BROTHERS, Franklin Square, N. Y.

## CALENDAR FOR JULY.

5. Friday. Fast.
7. Third Sunday after Trinity.
12. Friday. Fast.
14. Fourth Sunday after Trinity.
19. Friday. Fast.
21. Fifth Sunday after Trinity.
25. St. James.
26. Friday. Fast.
28. Sixth Sunday after Trinity.

## ST. JOHN THE BAPTIST.

BY YOLANDE.

Last of the line of old prophetic story,
First of the saints who gather round their Lord,
Invested with a sad, mysterious glory,
Crossed with the dark foreshadowing of the sword.

O happy childhood, on those flower-crowned hills
And peaceful uplands of that early home!
Dreaming through Summer by the murmuring rills,
Unconscious herald of the Christ to come.

So near to Him, and yet so far away;
Did no faint shadowing of the awful Word
Come to unlock the baby hands at play,
And bow thy childish head before the Lord?

Thy Lord and ours. His presence still with thee,
When the brief Spring of thy unconsciousness
Was past forever, and the end to be,
Guided thy footsteps in the wilderness.

Alone—the everlasting mountains wait
About thee, and the streams flow gently on;
And ever birds lift up their notes elate,
And thou, the chosen of God, art there alone.

Yet who can tell? was not that solitude
Peopled for thee with visions of the blest?
And tender angel-faces round thee stood,
And smiled, long promise of a coming rest?

The prophet of the wilderness, who stirred
Those stony hearts beside the desert stream,
There cometh One, such as they never heard,
And such a message as no man may dream.

And thou dost meet, beside the stately river,
Him, long unseen, and yet not wholly known,
Who asks of thee a gift, for Him the Giver,
The sacramental stream He gives His own.

And on thy soul a tender radiance lingers,
Caught from the glory of that mystic rite;
Although a little while the angels' fingers
Hold fast the veil between thee and the light.

Oh, bitter change! the dungeon for thy place,
No more the pure airs of the heaven for thee;
But in thy prison beams no kindly face,
And never step comes near to set thee free.

And yet thy Lord is with thee; as of yore,
In the sweet, childish days forever past;
As in the desert, by the Jordan shore—
So doth His mercy comfort thee at last.

Is this the end? the prison and the doom,
And useless pantings for the old free life?
The prophet-lips sealed ever in the tomb,
The warnings ended by the headsman's knife?

Yet art thou well avenged; thy words shall live
A deathless memory in that evil heart,
Where kingly state and honor cannot give
A rest from late remorse, or heal the smart.

Better thy death than his, though bitter malice
Have dragged thee from the greenwood loved so well;
Though thou must drain alone the awful chalice,
No kindly hand to clasp a last farewell.

Though quenched and silent the prophetic story,
Thy brief day over, like some star that fell,
Yet it is swallowed up in Christ's own glory,
And thou, the herald, sayest "It is well."

"There hath not risen a greater!" yet, Oh, tender
And gracious words for us, who have believed
Thy message; even thy mysterious splendor
Is less than we, the children, have received.

O great forerunner, still we celebrate,
Through all the ages, thy nativity;
And still with thee, lift up our hearts elate
For the fair day, whose breaking was with thee.
And thou, thy lonely penance done forever,
The perfect Light doth find thy soul sufficed,
And dim perplexity can vex thee never
In the full radiance of the face of Christ.

## A TALE OF NORMANDY.

BY M. B. W.

### I.

The dying day flung a rosy radiance over the walls and tower of Mont St. Michel, as three travellers descended the stone steps leading to the town. A short distance below the fortress they turned to look back at the wondrous old convent-castle. From the summit of the rock rose the church, rich in sculpture and curious in design, while around clustered the pile of buildings, pinnacles, and spires that once formed the monastery. Wild flowers and bright-hued mosses fringed the walls and peeped from the crevices, making the whole beautiful in decay. At the base of the rock were quaint houses, that seemed to be clinging to the sides of the mount. Beyond were the battlemented walls, which in old times had caused the fortress to be deemed wellnigh impregnable.

Two huge cannon at the entrance to the fort had been taken from the English in a siege. Now they but served to remind those who saw them of the sad end of human ambition. Here, where princes once bowed before a power mightier than their own, a guide leads curious strangers through the deserted halls, and drones out many a story of the mailed knights and sandalled monks that peopled it of yore.

Some such thoughts as these were doubtless passing through the minds of the trio who were gazing at the structure before them, for the youngest—a slight, delicate girl of nineteen—exclaimed earnestly:

"Ah! how I wish I could have been here when the knights of St. Michael ruled in the monastery, and crowds of pilgrims journeyed here from every quarter of the globe! Imagine that glorious church filled with worshippers, and the flag of the order floating proudly from the highest tower. Philip, it is enough to make even you and papa enthusiastic."

Her brother smiled and replied: "I confess to being greatly interested, Gertrude, though my feelings are not so excited as yours. The building is grand even now, although fire and water have done their utmost to destroy it. But for those old knights, some of them were brave fellows, and yet more were great rogues."

"Philip, I will not listen to such rank heresy. Is he not unbearable, papa?" cried Gertrude, pretending to pout, and drawing her arm through that of her father, who said:

"Yes, Gertrude; he must not contradict you till this delightful air has brought back the roses to your cheeks. Those were the doctor's orders, Philip."

"Very well, sir. I will remember in future that Miss Daisy is to be spoiled on every available occasion."

"As to the church," continued Mr. Beverley "(Saint Michel au Peril de la Mèr, I believe they call it), it is a noble edifice, and I am pained to think that until very recently it was used as a dining-hall for criminals. At least it could have been devoted to some higher purpose."

"It was desecration, papa; neither more nor less. Of course the convent can never be what it was; but the very idea of turning it into a prison is horrible."

Mr. Beverley patted the little hand lying on his arm, and said:

"The authorities have at last retrieved their mistake. Noble architecture, like noble sentiments, may be perverted for a time; still in the end, the true, the beautiful, and the good will triumph, and will never fail to exert an undying influence over men's minds."

Gertrude understood, though she merely lifted an intelligent face to her father, and after a moment said:

"What a grave talk we have been having! Philip has wandered off in disgust and is pulling flowers. Are they for me?" as Philip advanced and presented her with a handful of wild flowers.

"Yes, ladye fayre," he replied; "take them as a peace-offering. And allow me to suggest, what you two appear to have forgotten in your trip to Cloudland, that it is seven o'clock, and therefore time to return to Mère Oudon's abode, where Jane is waiting for her young lady."

"Why," exclaimed Mr. Beverley, "how could I have forgotten the time! I must say that I think it would have been wiser to have taken rooms at the 'Lion d'Or,' or even to have returned to Avranches than to spend three days here in discomfort in a Norman farm-house."

"You will not regret gratifying my whim, papa. Avranches is very stupid, and the inn is unbearable. Here we will pass our time in the open air, and learn more of the peasants and their strange customs than we could anywhere else. Our bare-footed guide has deserted us; so, Philip, you may go before and lead us where you will. That gate is probably the right one."

So talking, and throwing a light shawl over her shoulders, Gertrude hurried her companions through a high gate with an ancient portcullis into a street leading to the little town. At its entrance were a couple of taverns, where signboards announced in Norman-French that refreshments were to be had within. Near by stood several stalls containing wood-carvings fashioned by the peasants, and small metallic shells and crosses. Rosy-cheeked young women, wearing enormous gabled caps and short skirts, stood behind them and offered their wares for sale.

Gertrude insisted on stopping to purchase mementoes, and Philip pretended to drive a shrewd bargain with a coquettish little peasant girl, who seemed, from the side glances thrown over her shoulder every now and then, to be endeavoring to excite the jealousy of a young fisherman that stood near with his comrades. These fishers were great, strong fellows, attired in wide-brimmed hats, coarse jackets, and the inevitable *bragons* or knee-trousers. Their hair was worn long and straight, unlike that of the women, which was carefully concealed under their queer head-dresses. Most of the men were barefooted, and carried their nets on their arms, showing they were but just returned from their daily avocation. A few, among whom was the young fisherman just mentioned, had returned home to don their leggings and wide shoes with silver buckles before joining their fair friends. As Gertrude laughingly thrust her store of metal treasures into her father's pocket, she noticed the young fisherman was looking intently at her fair Saxon face, which was probably unlike any he had ever seen. Reading the distant homage in his eyes, she smiled involuntarily, and he blushed deeply and averted his eyes.

A few minutes after they were far down

the street. Philip had been commenting on the native costume and Mr. Beverley was wondering what the peasants thought of the English travellers, when the sound of hasty footsteps behind made them turn to find the young fisher, breathless, happy, and a dainty purse in his hand.

"*Pardon!* but the young lady, she lost this," he stammered in Norman-French, at the same time making a rough bow.

"Thank you. It was very good in you to bring it to me," and Gertrude extended her hand, with a frank smile, to receive her property. Something in his manner caused her to refrain from offering him money. She said instead: "Will you not tell me your name, my friend?"

"Pierre Flambeau, ma'amselle," he replied with a pleased expression.

"Then I will thank you again, Pierre; and I hope I will be able to return your kindness before I go away. Good-by."

He was off like an arrow before she could say anything more. Philip looked perplexed, and demanded why the poor fellow had not been paid for his trouble. His sister laughed and said: "Would you have offered money to St. George, Phil, for slaying the dragon?"

"Well—not exactly; but I confess I do not see a parallel in the two cases."

"Ah! brother mine, *I* do. I have some romantic ideas, you know, and somehow I imagine that there is a hero's soul under that uncouth exterior."

By this time they had passed the inn, where hung a flaming sign of a golden lion, and reached the house of Mère Oudon. Like the other habitations, it was fashioned to the shape of the recesses in the rocks in which it was built. Inside, the rooms were filled with strange furniture of antique date. Some of the curious arm-chairs and chests of drawers would be considered as very rare by fashionable connoisseurs. The hostess was seated in the doorway, knitting in hand and her red face beaming with hospitality under her white cap. Behind her stood Scotch Jane, whose severe and anxious expression plainly denoted her opinion of her surroundings. She welcomed the party with a cry of joy, and, relieving her lady of her hat and shawl, led the way to an inner room, where was spread a supper of coarse bread, milk, and fish. The white cloth that covered the table was spotlessly clean and all the arrangements bore tokens of good housewifery. Jane and Mère Oudon waited on them with a curious mixture of jealousy and oblivion of each other. This served to amuse Philip, who persisted in praising the simple fare and yet calling on Jane to fill his plate and cup.

When the repast was ended Mr. Beverley and his son strolled into the garden to enjoy their cigars in the moonlight. Gertrude and Jane were talking softly of their future plans, when the merry voice of a young girl was heard saying: "Thou wilt not forget to bring thy most beautiful flowers to the church in the morning, Françoise?" "No, surely I will not forget," came the answer on the still night air. Then came a light laugh and "good-nights," and the door opened to admit a pretty peasant girl, whom Gertrude recognized as the one of whom she had bought relics.

"This is my daughter, ma'amselle. Françoise, make thy courtesy to the lady," said Mère Oudon, smiling proudly. Françoise obeyed and looked at the strange lady with wonder and awe in her dark eyes. She answered a few questions in a gentle tone, but when her mother asked, "Who was with thee? was it Pierre?" tossed her head, repeating disdainfully, "Pierre indeed! It was little Finette." Mère Oudon appeared satisfied with this, and shortly after withdrew with Françoise, leaving their fair visitor to dream of peasants, convents, and knights and pilgrims in one confused medley.

II.

"Oh, Philip! I should like to live here forever. It is so peaceful and happy. I feel already a different creature from the poor convalescent that left home with you. Now I am strong and well; and, oh, it is glorious!"

It was very early, not more than seven o'clock in the morning, and Gertrude and Philip had found their way to the tiny town church and were resting in the church-yard—a mere thread of earth skirting the rock. The air was fresh, the sun bright, and the town alive with people, for the day's work had commenced. Gertrude formed a pretty picture as she leaned back on the rustic seat, her light dress falling in graceful folds to her feet and a broad hat shadowing her earnest face.

"Glad you're all right again, Daisy," responded the young man, who was lazily stretched on the grass, "for now we can go directly to Paris from this place, and once there I promise to be as enthusiastic as you like. By the by, what made you wake so early? *My* bed was so hard that I did not sleep a wink all night."

"I wanted to see the sun rise, but Jane was perverse and positively would not allow me to come out before."

"Jane is a sensible person. But, Daisy, I'll tell you the sort of house that would just suit you. What was that quotation you read the other day? something about a bower of beauty."

"'A bower of beauty,
All overgrown with trailing odorous plants,
Which curtain out the day with leaves and flowers,'"

repeated Gertrude; then rising, "Come, Philip, let us look into the church. Is it not queer to see the choir built across the street in that absurd fashion?"

So talking they entered the open door and advanced to the high altar, over which was a gaudily-painted statue of St. Michael. It was life-size, and represented the saint in the act of destroying the evil one. Some curious old carvings were noticeable, and also a handsome missal. Gertrude admired all and flitted about like a beneficent fairy. When she had called her brother's attention to something "beautiful" for the sixth time, he remarked: "Your epithets are rather strong, if you'll allow me to say so, mademoiselle. Now I think that a sight of yon pretty peasant girl is worth all the old churches in the world."

"Why, that is Françoise, and she is praying at the shrine!" and Gertrude stood quietly by her brother watching the worshipper. Françoise and a young, merry-faced girl were kneeling before the shrine. They had hung it with garlands and were now devoutly telling their beads in honor of their patron saint.

When they rose from their knees they were obliged to pass the two lookers-on in their way out of church. Françoise courtesied, with a "*Bon-jour*, ma'amselle," and as they reached the door said in an audible tone: "Finette, that was the young lady. Did I not tell thee she was like an angel?" Finette replied laughingly, and they hastened down the street, singing a Norman ditty and making, in their quaint costumes, picturesque figures in the landscape.

Indeed, Philip was still repeating his praises of the picturesqueness as he and his sister stood once more in the cemetery looking at the tombstone of David Bénoit; whereon it was recorded that that worthy man had left a sum of money to pay for the tolling of the convent bells in a fog. A slight noise caused them to look up, and behold! the hero of yesterday! Pierre, too, had a great bunch of flowers in his hand, but any one could see at a glance that his were not intended for the church. He touched his hat respectfully and said: "If ma'amselle would accept these flowers, I should be happy. My mother has a little garden full of them, and I thought perhaps ma'amselle might like some."

Gertrude, surprised and pleased, took the flowers, and, after thanking him, added: "I should like to know your mother. Some day you must take me there, Pierre. Are you her only son?"

"Yes, ma'amselle. There is no one but her and me. Once I thought there might be some one else, but it was not to be," rather sadly; then briskly, "thanks for ma'amselle's kindness."

He touched his hat and was gone. They saw him join his comrades in the street below, and watched him trudging across the treacherous sands, fringed with green cornfields.

"Your friend appears and disappears very abruptly, Gertrude," laughed Philip, as they, too, descended into the street.

"Yes; I think there is something in that man that will come to the surface one day. But I must not stop to prophesy; papa will be waiting for us."

They hastened on, passing women in doorways engaged in mending fishing-nets, and reached Mère Oudon's, where they found that Mr. Beverley had finished his primary cigar and was just growing impatient.

III.

The morning had been spent in another visit to the convent. It was as grand as ever in the sunlight. Gertrude had tried to sketch at least the outline, but had given up in despair, declaring herself unequal to the task. Instead she drew a cluster of rocks, overgrown with vines and flowers, and placed in her picture a pretty child that was playing near. He showed his delight at the honor done him by exhibiting two rows of pearly teeth, and then instantly becoming as rigid and motionless as a statue. While the work was in progress a group of round-eyed children had gathered around the artist, and, peeping over her shoulder, watched every stroke of the pencil. Miniature men and women they were, dressed in garments exactly like those of their fathers and mothers; nevertheless, as merry and artless as most children. Gertrude rather enjoyed their comments, and when Philip discovered the group and laughingly told her that her critics were more appreciative than those of most artists, she replied: "My audience have helped me immensely. I shall feel great pride in affixing the initials G. H. B. to my sketch." Mr. Beverley came up at that moment, wondering, pleased at his daughter's look of health. Hearing her last words, he praised the sketch, and rendered the little people forever grateful by distributing a handful of coin among them.

The sweet Summer air and the deep blue of the atmosphere, together with the peaceful quiet brooding over the landscape, made the scene unusually impressive. The picture sank into the girl's soul, and long years after she could still see the mount, crowned by its venerable burden, the sleepy village below, the old well, where girls were drawing water; the vine-covered rocks, the fleecy clouds above, the children wandering off with happy faces, and her father and brother standing by, touched, too, by the unconscious charm that rested on all.

As she gazed, an undefined feeling stole over her; hardly a presentiment, yet a fear that it was too bright to last, that a dim cloud hovering overhead hold some unknown misery in its portentous depths. This idea it was that made her rise hastily, and, saying something about fatigue, ask to return to their lodging-place. Mr. Beverley thought she looked pale, and acquiesced readily, for both father and brother were absorbed in this delicate blossom.

The clouds kept gathering thickly, and towards evening a terrible thunderstorm burst over the town. The slightly-built houses shook in the wind, and between the crashes of thunder could be heard the roar of the breakers, swollen and angry, beating against the coast. The convent bells and those in the church were being rung, and lanterns lighted in the convent for the guidance of the fishermen. Philip and Gertrude were standing at the window and gazing into the street outside, where in every lightning flash they could see fishermen's wives hurrying by with white faces and clenched hands. Mr. Beverley entered the room, pale, anxious.

"Nearly all the fishers are out," he said, "and the old men that are left behind say that no boat could live in such a sea."

"Oh! papa! can nothing be done?" burst forth Gertrude.

"Very little, my dear. The bells and lights may help them, and men have gone out on the sands with ropes and lanterns to give what assistance they may."

Philip was about to speak, when the door opened and Mère Oudon entered, dragging in Françoise. The mother was sobbing and lamenting bitterly, but the daughter was white, immovable and stupefied. She seemed to heed nothing around her, but gazed at the storm like one distraught.

"Ah! messieurs and dear ma'amselle! what a weary, woeful night!" cried Mère Ouden, wiping the tears from her eyes. "All these brave fellows in so great peril, and Mère Flambeau has sent for Françoise to go down and comfort her, and the foolish girl will not go unless ma'amselle accompanies her. Poor Mère Flambeau is in much grief, for Pierre is her only child. It is not far. If ma'amselle could"—she broke off and looked entreatingly at the young lady.

Gertrude had decided. "I will go," she said.

"My dear child!" began her father, "think of the risk!"

"I can only think of these poor people, papa. I am not afraid of the storm, for Jane will wrap me up so that I can hardly be wet, and they will let me stay there till it is over."

Mr. Beverley gave a dubious assent, and Philip, commending his sister's courage, folded her up in a shawl and waterproof cloak and then proceeded to envelop himself in a similar manner. Jane would not consent to be left alone, so the whole party set out in a gust of wind, which literally blew them along their way.

At starting, Gertrude slipped her hand through that of Françoise, and whispered a few encouraging words in her ear. The girl merely looked at her with wild eyes, and gave one deep sob. A few minutes' brisk walking brought them to the house—a poor-looking place, with broken window-shutters. Mère Oudon knocked loudly at the door, which was opened by the merry-faced girl Françoise had called Finette. She looked very sad now, for she had a father on the ocean. Other women were standing about, but they made way for the newcomers, and Finette led them to the kitchen, where Mère Flambeau was.

She was a woman about sixty years of age; tall and athletic, though bent by years and labor. She was seated on a low chair, her face buried in her hands. The thin gray hairs had escaped from under her cap, and hung in wild confusion. A child's toy, that had once probably belonged to her son, was clasped in one wrinkled hand. The peasant women stood silent, awed by the sight of extreme anguish.

Mère Oudon advanced, and, stooping down, said: "Mère Flambean—Marie! Do you know me, my friend? I have come to console you."

The old woman lifted a face of such utter woe, that her would-be consoler started back in horror.

"Oh!" moaned the poor mother, "Pierre! My pretty boy! He has gone away, and I cannot find him!"

Françoise suddenly gave a great cry and threw herself at Mère Flambeau's feet.

"Mère Flambeau!" she cried, "listen, listen! I loved him! I told him no, but it was false! If he comes back I will never be wilful or proud again—never!"

A ray of hope seemed to dawn on the poor woman's vacant face, and she opened her arms and drew the girl into them as naturally as if it were her own daughter.

When hearts are full, words are few; and now in the silence these two fearful hearts spoke to each other of him they loved, and all differences were forgotten. In the silence, too, Gertrude was praying inwardly. For what she hardly knew, but at least for strength and peace for these sorrowing ones.

Midnight passed and the storm did not abate. Mr. Beverley and Philip went out for tidings, but could bring none. Gertrude went about among the women, cheering the disconsolate, making the weary take repose, and listening as composedly as she could to their interminable tales of fogs and shipwreck. She forced Mère Flambeau and Françoise to take some hot tea and to draw nearer to the fire. Françoise had asked: "Do you think he will forgive me?" and when Gertrude said "Yes," submitted to all that was done for her.

Jane followed her young lady around like a pet dog, wringing her hands and calling down blessings on Gertrude's head. At last Jane persuaded her to lie down, but hardly had she done so than a shout outside made her hasten back to the room she had left. The storm had ceased as suddenly as it sprang up, and her father was there to tell her what had happened.

All the boats but one had returned. The women had already rushed from the houses to meet their husbands. Mère Flambeau and Françoise were waiting, eager, expectant—alone except for Mère Oudon, who was nodding in her chair.

"Papa," whispered Gertrude, "whose boat is that *one?*"

"It is Pierre Flambeau's," said her father solemnly.

At that instant a fisherman appeared in the doorway and beckoned to Mr. Beverley. He followed, and in a few minutes returned.

"Gertrude," he said, "come into the other room. I cannot tell you the truth while that unhappy mother is looking at me so wistfully."

When there, Gertrude became so faint that she could not stand, but sank into a chair and listened to the tale. Pierre had that morning taken a little lad into his boat to fish with him. When the storm came on the boats were all together, and together turned homewards. The wind scattered them, but one was near when Pierre's capsized, and he and the boy were seen struggling in the water. He struck out boldly and succeeded in lifting the lad in his arms and swimming to the fishing boat, which, already overloaded, could hold but one more. He put the boy inside and swam for another boat at a distance, but his strength failed him and he went down. They had tried to save him, but, by reason of the violence of the storm, were unable to reach the spot where he sank; and, after tossing here and there for hours, had at length landed safely.

Sad as the story was, Gertrude could not but rejoice that his end was thus; that he had died saving another's life. Hereafter the rough brave fisher would be to her a reverent memory. Amid her tears she looked out into the gray morning at the distant waves, and thought of the heroic soul that had gone home in the tumult of the night.

"Calm is the morn, without a sound,
Calm as to suit a calmer grief;
And only through the faded leaf
The chestnut pattering to the ground.

"Calm on the seas, and silver sleep,
And waves that sway themselves in rest,
And dead calm in that noble breast
That heaves but with the heaving deep."

Yet there was no time to indulge in reflection. The mother must be told, and simply, quietly, in as few words as possible, Gertrude did so. Mère Flambeau's sorrow could not be greater than it had been. She seemed to have expected it, and to be plunged in despair.

Françoise, however—young, buoyant Françoise—had hoped. When she heard that Pierre was indeed gone, she fell to the ground in a swoon. It was long before she recovered, and then her cries were so piteous that it was painful to listen. Her mother tried in vain to quiet her; she called continually for Pierre—her Pierre—her dear Pierre—and begged him to forgive her.

Mère Flambeau was roused from her grief to care for Françoise, and, after helping to carry the girl to her own bed, stood by watching her.

Some of the women had returned with their husbands, and Finette with her father. One woman pushed her way through the rest and advanced to the bed-side. She held a fisher-lad by the hand.

"Mère Flambeau!" she cried; "look, this is my little Gaston that your Pierre saved. Ah! it was grand of him! Gaston and I will pray every evening that the good God may give him rest and glory."

She stopped and clasped her son to her bosom, shuddering at the thought of how nearly she had lost him.

Her words brought a flood of tears to Mère Flambeau's eyes, and leaning over Françoise she murmured:

"See, my darling one, he has made one mother happy. He died doing good."

Françoise too felt a rush of tears, and they wept together, thus consoling each other more than any words could have done.

. . . . .

For two or three days after her night of watching and anxiety Gertrude was really ill from exhaustion. The strain on her mental as well as her physical powers had been intense, and the sensitive temperament that suffered in another's pain was wholly unstrung. Mr. Beverley deemed it expedient, as soon as she was able to bear the journey, that they should leave Mont St. Michel and travel by slow stages to Paris, where her mind would be diverted from the scenes she had lately passed through.

Mère Flambeau came to live with Mère Oudon. The shock of her son's death had aged her unspeakably. She was very calm and composed, and seemed only waiting for the time when she should be called to join him in a brighter world.

Pierre's name was never uttered before her, and she herself spoke of him only to Francoise. She rarely left her arm-chair, but would sit there, knitting in hand, and follow Françoise about the room with eyes filled with boundless love. The girl was also quiet and sad, and returned Mère Flambeau's affection with such devotion that the country people wondered. She shrank from all young people except Finette, and seemed henceforth to live only for her mother and Mère Flambeau. The household work was done willingly; flowers were now continually before the archangel's shrine, and in the vesper hymn her voice rose, thrilling, sweet, exquisitely mournful.

"I have two mothers now," Françoise once said, with such a tender smile that Gertrude remembered it for many a day.

Mère Flambeau was rendered comfortable by Mr. Beverley's bounty. He arranged that a liberal sum should be paid her yearly for the remainder of her life, without her knowing her benefactor.

At last the time came to go. A carriage, drawn by very infirm-looking horses, made its appearance from the Lion d'Or, and the travellers stowed themselves comfortably inside. That is to say all but Jane, who considered it highly undignified to be comfortable, and therefore sat bolt upright, bundles at her back, at her feet, and in her lap, and a large green veil tied over her head. Gertrude sat on the back seat beside her father, who watched her with solicitude depicted on his fine face.

Delicate and lovely she looked, as the sun rested on her golden hair and the breeze blew a fresh color into her pale cheeks. Her dress was of that tint called navy blue; and the simple straw hat, around which was twisted a cream-colored scarf, was drawn low over her eyes. Philip sat opposite—tall, blonde, faultless in appearance and withal endowed with a much smaller share of reserve than most young Englishmen.

"Philip," asked Gertrude, "where were you on that dreadful night? I do not remember your face among the many that crowd into my memory."

"Philip was on the shore aiding the poor fellows who came back half-drowned and weak as children," replied Mr. Beverley.

"I might have known you were doing good somewhere, dear old Phil!" cried Gertrude.

But Philip would not hear. He began talking rapidly of Paris; and in Paris they expected to meet some one, the mention of whose name made her cheeks glow, so she was well content to listen.

And so they drive out of sight over the sands, Gertrude glancing back at the waves with a dreamy expression in her blue eyes, and softly repeating Byron's lines:

"'Still let the village girls repair
To hang with flowers the archangel's shrine,
And home in bright remembrance bear
Thy shells, unblamed by lyre of mine:
And I myself (let graybeards smile)
The like memorials bear away.
Farewell, farewell, time-honored pile!
Adieu, thou wild blue Norman bay!'"

## *THETA'S REVENGE.*

*A Companion to "The Naughty Greek Girl."*

BY A. S. D.

When Alpha's little sister θ
Saw α always near to β,
And ο, with might and main
Had run back to his ωn,
She went to see a girl she ν,
A little girl who was a Jew.
This little girl's first name was מ
(Perhaps your sister's is the same),
And though she knew that every day
She in the meadow raked the ה,
Yet since she came home every נ,
And certainly would grant her boon—
And do it without any פ—
She went to meet her on the way.
And when the little girl drew nigh,
Poor θ heaved a heavy ξ,
And told her friend how α β,
How very badly she did treat her,
And ruled her with a rod of ע,
Till her poor little friend got χing,
And said to θ you're a כ;
Why, I would never stand one half!
I'll go and help you, and we'll β
Just as she has done to you, poor θ.
Then both together forth they ׳,
And met Miss Alpha on the ρd,
And then at once they both begin.
They knock her down and kick her ש;
They pulled and pinched and beat and lamed her,
And bit and tore and cut and מd her,
Until at last she said to θ
She thought it didn't פ to β.

## *TOILET ARTIFICES.*

BY C. E. BARRETT-LENNARD.

The making of books, like everything else, goes on much as usual, and they are bought and read with the customary avidity shown for the new, and leisure to discuss them is found, in spite of the all-absorbing interest felt daily in "the latest intelligence." Notwithstanding the alternately warlike, pacific, and semi-pacific attitude of the ubiquitous Eastern question, and the necessarily continued excitement in the public mind, amusement is sought, and, let us charitably hope, found, just as if all were quiet and our vital national interests in no way concerned.

Among the novelties in the literature of last Winter, Mrs. Haweis's clever little book on "The Art of Beauty" took an almost prominent place, while Miss Cobbe's fine paper on "The Little Health of Ladies" attracted serious attention. This *art* of beauty is a many-sided question, admitting of an endless variety of opinions; and to strike the "happy medium" will be a difficult undertaking. The key-note of Mrs. Haweis's book is, that a woman's first duty is to "attract, and having attracted, to enchain," which is a standard likely to please a large number, perhaps indeed the majority, of nineteenth-century women, and to displease a few.

To say the least of it, the tone is not a high one, and good parents will not wish to educate their daughters according to such a standard; nor will men, as a rule, care to seek wives in women who make this their faith.

"The Art of Beauty" has been so extensively noticed in the various journals, it is not now proposed to undertake the task afresh. That it contains many admirable suggestions, and some wise advice, cannot be denied, and it is written with a certain amount of humor, the caricatures being very amusing. The drawings, though by no means the productions we should look for from Mrs. Haweis's pencil, lend an interest, and give a fair idea of the fashions she describes. But to read the volume through would be impossible, and its usefulness is very questionable. The question continually arises, Why was it written at all? It fulfilled its object when it appeared, or rather portions of it appeared, in a periodical, and why it was deemed worth while to continue the subject, and bring it all out in book form, attractively and daintily got up, one cannot quite see. Those into whose hands it comes do not need it, and those that do will probably never see or even hear of it, or, if by chance they did, the result would be unfortunate. It would help to lead the foolish into absurd expenditure, and the vain into every form of fashionable folly, while those whose taste is refined will do very well without it. One closes the book with depressed spirits, and feels utterly crushed with Solomon's old-time wisdom, that "all is vanity." To paint the face and use every art to appear beautiful, in other words, to deceive wholesale, is seriously urged, or one deduces as much from the grave advice given. The silly and vain will doubtless rejoice in such moral support, but it is hoped some will lament it.

"The Little Health of Ladies" is a most excellent and well thought out article, and written with no reference whatever to Mrs. Haweis's book, and indeed without having read it. Miss Cobbe has maintained, as regards dress and its accessories, views as opposite as the poles from those set forth by the author of "The Art of Beauty." She writes in a forcible and clear style, and holds her opinion with much power. Her views are all governed by vigorous common-sense and high principle. A little latitude in some of them would win more adherents, and the good she would do become thus more general. But in the main she is so true and earnest, and she has her subject so much at heart, one cannot but feel greatly impressed, even where one cannot quite accept all her theories. Indeed, as the titles show, the writers start out upon entirely different subjects. But here, as in all extremes, the subjects meet, and are discussed, the one from an artistic, the other from a practical basis; the writers being still at the antipodes, with a single exception: both agree in hearty condemnation of tight lacing. Either as regards beauty or health, no more pernicious fashion was ever adopted, and it is most extraordinary how women of taste and common-sense can ever give in to it. In "The Lit-

le Health of Ladies" we read that "human clothing has three *raisons d' être,*" which, in order of precedence, are these:

1. Health.
2. Decency.
3. Beauty.

All that is said as to health is so entirely wise and just, it need not come into this paper. The writer goes on to say that Decency demands:

(*a*) Concealment of some portions of the human frame.

(*b*) Distinction between the habiliments of men and women sufficient to avert mistake.

(*c*) Fitness to the age and character of the wearer.

(*d*) Concealment, when possible, of any disgusting personal defect.

Beauty demands:

(*e*) Truthfulness. The dress must be genuine throughout, without any false pads, false hair, false anything.

(*f*) Graceful forms of drapery.

(*g*) Harmonious colors.

(*h*) Such moderate consistency with prevailing modes of dress as shall produce the impression of sociability and suavity, and to avoid that of self-assertion.

(*i*) Individuality — the dress suiting the wearer as if it were an "outer body belonging to the serene soul."

Miss Cobbe's first point under the head of Decency is so entirely womanly and modest, it is painful to feel how much it is violated, and has been in our own days and the past. Among civilized and Christian women no stricture should be necessary; and yet, be the fashion what it may, *décoletée* dresses were ever a part of it, and in vogue and worn by the large mass of fashionable women. Now, in the present day of narrow skirts, it appears to aim at exposing their figures as much as possible, and, in effect of outline, to resemble the masculine garb, utterly doing away with the gracefully flowing skirt. Then, again, in the "fitness of dress to the age and character of the wearer," how utterly absurd do some women appear. It would seem that they studied to attain unfitness, and sometimes, when the effort is to seem youthful, were it not for its sadness, the result is often grotesque, as well as undignified. They do not realize that youthful fashions and gay colors but make age the more visible. Point (*d*) cannot, however, be readily reconciled with the first demand of beauty, which is, as we have seen, truthfulness. The concealment of some personal defects can only be accomplished by adopting things that are false. And now comes the difficult question, Where shall we draw the line? And I am inclined to ask, with one of Miss Cobbe's reviewers, What *is* disgusting? After all, are not these questions more or less a matter of feeling?

We all think the want of teeth a serious defect, to be remedied at any price. This want is, besides, a great detriment to health; but whether it be supplied on that score, or for mere appearance sake, no one would wish to publish the fact; even where the falseness is perfectly manifest, people will rarely acknowledge it. The great effort is to have their own copied as faithfully as possible, so that no one will know the difference. Again, in the wearing of false hair. Surely the want of hair is a very disgusting defect; not baldness merely, but hair so thin that it will not admit of the simplest dressing. What can a woman do in such a case but adopt a course abhorrent to Miss Cobbe, and, in the letter of the law, according to the first demand of beauty, untruthful? And yet a moderate quantity of hair on a woman's head is a necessity. Baldness is easily concealed under a cap, but hair is sometimes so thin that it can be neither plaited nor coiled, and if the head is ugly and the features hard, both are thrown into such striking and unpleasant relief that the temptation to improve this ugliness is one that most women with an eye for beauty would feel perfectly justified in doing. Then, in the case of a fearfully bad complexion, the defect is so absolutely disgusting and revolting, it is a mere kindness to friends, to say nothing of charity to the woman herself, for her to endeavour to conceal it, not as Mrs. Haweis would suggest, by the additional use of rouge, which is the assumption of a beauty denied by nature.

The author of "The Art of Beauty" starts out with the dictum that a woman's first duty is to "attract, and having attracted, to enchain," a dictum that can only apply to young girls, or, shall we say, to unmarried women; and so far as girls are concerned, many of her hints are quite unnecessary. However, if there were nothing else to admire the writer for, it would be for the courage of her opinions. She is fearless in uttering them, and staunch in maintaining them, and courageous in repeatedly asserting them.

The author of "The Art of Beauty," by her own declaration, regards beauty, not in its truer, higher aspect, but as a tool, a means towards an end, one that has egotism as its basis, and which cannot therefore be a noble object in life. God bestows beauty as He bestows genius, and rather than teach a girl that her ambition is to "attract" and to "enchain," it would be preferable to help her to recognize her beauty as a gift, and give it its true value. Beauty is delightful to look upon; all loveliness in nature, all perfection in art, cultivates the taste, elevates the mind, charms the fancy, and it is right and healthful for a girl to wish to look well, and for a pretty one to adorn her beauty, but in all truthfulness.

Dress does not make the woman, but it has immensely to do with the general impression she creates. Every one desires to produce an agreeable effect, either by mental or physical graces. A lovely girl will be lovely in spite of hideous dressing, but she would be more charming, more lovely, in fact, if her garments were beautiful. To an artistic mind bad taste in dress is as unpleasant as in other and more important things, and an ill-dressed pretty girl jars upon the sense of harmony and the fitness of things. Again, a plain woman may look well if she have the taste to choose becoming colors and styles, to have her clothes fit nicely, and made sufficiently in the prevailing fashion to avoid, as Miss Cobbe says, self-assertion.

The conclusion to be drawn then is, that to a certain extent Mrs. Haweis is right, and that in good dressing there is an art which is legitimate and delightful, and therefore one to be cultivated. But this art should go hand in hand with the first and hightest demand of beauty—truth. And so in all art, anything that is not genuine lowers, and at last degrades it. Let the same fact be felt in the art of beauty, and in every style of dress let the materials be *real* of their kind, and all shams and "make-believes" be at once and forever done away with. If certain false accessories are absolutely needful to conceal disgusting defects, it is proper to adopt them, while *all* adjuncts which are not for this concealment, but intended to deceive and claim a beauty that is *made up* and false, should be discarded by every true woman.

*London, Eng., June,* 1878.

## *EARLY PANSIES.*

BY KATE HANSON.

Out of your face, sweet pansies,
Glad thoughts look unto me,
Thoughts for the coming Summer
And all its revelry;
Its bounty of birds and blooming,
Its bounty of love and praise,
The waking and the dreaming,
The glory of its days.

The pleasure of your perfume,
O pansies, early blown,
A thought of quiet rapture
Across my day hath thrown!
Hath lifted me up higher
Toward heaven and the light,
Hath made the grace of goodness
More lovely to my sight.

Hath covered in the darkness
Of sins that come and go,
Hath wakened springs of gladness;
Ye do a gift bestow
More tender in its meaning
Than any spoken word.
O, dainty, winsome pansies,
Thoughts like to you are stirred;
Truth, love in untold measure,
Are beaming from each face;
To look upon you, pansies,
Is still to gain some grace.

## *THE ORIGIN OF OUR CHAPTERS AND VERSES.*

The division of the Bible into chapters, and of these into verses, is of course not as old as the Bible itself. We cannot suppose that, in this respect, the sacred writers proceeded differently from other writers of ancient and modern times. Indeed, even the divisions into chapters, paragraphs, etc., which are now universally used in books, and which contribute so much to the ease with which they are read, were, as far as we know, entirely unknown to the ancients, the text of whose compositions formed one uninterrupted whole. The autographs of the Bible have unfortunately not been handed down to us, nor do we possess any descriptions of them; but, notwithstanding that, we may safely infer from analogy that the various books, as originally written, contained no indications by which the eye recognized the several parts into which the contents of each one logically fell.

Such a mode of composition may have answered the purposes of ordinary books, which found comparatively few readers and a still smaller number of expositors. But at the beginning of the Christian era it could not suit for a long time the objects which the Bible, and particularly the New Testament, had in view. Three causes seem to have been instrumental in bringing about a change in the manner of preparing the manuscripts. The first was, no doubt, due to the rapid spread of Christianity, which naturally necessitated the multiplication of copies of the whole or of parts of the Scriptures. As far as the reading of these copies could be rendered easier by here and there indicating the beginning of a new subject, it would, of course, be done. The second cause arose from the necessities which, in this respect, grew out of the custom of publicly reading the Bible in the assemblies of the Christians. As early as the beginning of the second

century the Lord's day was generally observed, and, following in that the arrangement of the synagogue, the reading of portions of the Old and New Testaments appears to have formed the fundamental part of every public service. Except on festival days, the sections to be read were at first optional with the bishop or, by his order, with the deacon; gradually, however, a certain uniformity in the matter was introduced into the Church, which necessarily led to the use of manuscripts in which the passages appointed to be read were clearly marked. To this practice, and to a similar practice of the Jews in reading the prophets and the Law in the synagogue, our modern lectionaries owe their origin. The third cause is due to exegetical reasons. After the Scriptures had been read in the public service, it was customary for the bishop or priest to deliver an expository and practical discourse. So long as there were no other divisions of the Bible to refer to than that into the various books of which it is composed, this was next to impossible at that time. The same difficulty was still more felt in discussions with adversaries, and especially in all exact exegetical labors, such as the preparation of harmonies of the Gospels, doctrinal discussions, etc., and hence efforts would very naturally be made to supply, as soon as possible, a more satisfactory system of references. Let us now briefly trace the order in which these efforts took place.

1. The first reference to any divisions of the text of the New Testament occurs in the writings of Tertullian, who, at the commencement of the third century, frequently speaks of chapters in connection with the Gospel according to St. John, the First Epistle to the Corinthians, etc. A few years later, Dionysius of Alexandria says that before him some persons had examined the Apocalypse "chapter by chapter." Nothing further is known about these divisions, and there is some doubt as to whether they were formally indicated in the manuscripts. That, however, is very probable, although we are not to suppose that they were considered authoritative.

2. The first division of the Gospels into chapters, of which we have any definite knowledge, was made by Ammonius, also of Alexandria, in the middle of the third century. Ammonius was preparing a harmony of the Gospels, and to facilitate reference he divided St. Matthew into 355 sections; St. Mark into 234, St. Luke into 342, and St. John into 231. In length, therefore, these sections are rather to be compared with our present verses than with our chapters, and they were thus all the better adapted to the object in view. They are found in many of the manuscripts of the New Testament, in all the earlier printed editions of the Greek text, and have recently been introduced by Tischendorf into his later editions.

3. A little later Eusebius supplemented the work of Ammonius by dividing the four Gospels into what he calls *canons*, ten in number. In the first he placed all the sections of Ammonius which are common to the four Evangelists; in the second, third, and fourth, all that are common to three of them; in the fifth, sixth, seventh, eighth, and ninth, those which are common to only two of them; and in the last, such as were found in only one Evangelist. In this arrangement of the Gospels the Ammonian sections are numbered; whether this was first done by Eusebius, or whether they had already been numbered by Ammonius, is uncertain. The manuscripts and editions of the New Testament which contain Ammonius's divisions indicate also the canons of Eusebius.

4. At the beginning of the fifth century an unknown writer divided St. Paul's Epistles into chapters more nearly like our own than those of Ammonius. Of these Romans contained 19, I. Corinthians 9, II. Corinthians 11, Galatians 12, Ephesians 10, Philippians 7, Colossians 10, I. Thessalonians 7, II. Thessalonians 6, Hebrews 22, I. Timothy 18, II. Timothy 9, Titus 6, and Philemon 2.

5. About the same time Euthalius, a deacon of Alexandria, similarly divided Acts and the remaining Epistles. Acts was divided into 40 chapters, James into 6, I. Peter into 8, II. Peter into 4, I. John into 7, and II. and III. John into 1 each.

6. At the end of this century Andrew, Bishop of Caesarea, completed this division of the New Testament by arranging the Apocalypse in twenty-four larger and seventy-two smaller parts.

7. About this time, or perhaps a little earlier, another division of the Gospels was made, but by whom is not known. The divisions were called *titles*, probably because each one was preceded by a brief summary of its contents, and they were apparently made in order that there might be a division of the Gospels more similar to that of the remaining books of the New Testament than the one introduced by Ammonius. St. Matthew was accordingly divided into 68 chapters, St. Mark into 48, St. Luke into 83, and St. John into 18.

8. In the Old Testament a distinction must be made between the portions written in poetry and those written in prose. In the former, the sacred writers themselves may have indicated by spacing the beginning and end of each line, so that the poetry might be readily distinguished from the prose. These lines were called *pesukim*, a name which was afterwards applied to our present verses. That they were not, however, identical with our verses is proved by the fact that the Psalms, for example, contained 5,896 of the former, whilst they contain but 2,527 of the latter.

9. The first mention of similar minute divisions in prose does not occur till some time after the Babylonian captivity—the exact time can no longer be determined. These were also known as *pesukim*; but neither are they here, as many wrongly suppose, the same as our verses. This is conclusively shown by the two books of Chronicles, which numbered 5,880 *pesukim* against 1,656 verses. It is doubtful whether these divisions were at first indicated by any special sign; later, however, a mark similar to our colon was used for that purpose. They remained unnumbered, and were not always the same.

10. At about the same time the Pentateuch was divided into 669 sections, called *parshiyyoth*. They seem to have principally served as means of reference, and probably on that account the same method of division was afterwards extended to the remaining books. They were separated from each in the Pentateuch by a letter, but were not numbered.

11. Somewhat later the text of the Pentateuch was divided into fifty-four nearly equal parts. They are called large *parshiyyoth*. These are the lessons from the Law which were read on the Sabbath in the synagogue, and are still so read by the modern Jews. They are fifty-four in number, because the Jewish leap year has that many Sabbaths; in the ordinary lunar year, which has but fifty or fifty-one Sabbaths, two *parshiyyoth* were read on the needful number of Sabbaths.

12. A division of the prophetical books, with the same object in view as in the division of the Pentateuch just mentioned, is mentioned long before the Christian era. These prophetical sections were read in the synagogue after the Law had been read (Acts xiii. 15); but, judging from Luke iv. 17, the order in which they were read seems to have been optional with the reader. The same want of uniformity exists among the Jews to this day.

13. The only other important division of the text of the Old Testament was made in consequence of the introduction of a uniform system of Hebrew punctuation and accentuation. Formerly it was supposed that the sacred writers themselves had invented this system. It is now, however, generally allowed that it owes its origin to Jewish grammarians, who invented and perfected it not earlier than the sixth century after Christ. As far as the divisions of the Bible are concerned, it is important as having furnished the basis of the division of the Old Testament into our present verses.

14. We finally arrive at the division of the whole Bible into our present chapters. This is the work of Cardinal Hugo, a Frenchman, who died in A. D. 1263; and it is therefore not older than the middle of the thirteenth century. As in the case of other divisions which we have mentioned, Hugo was led to it while preparing a concordance of the Vulgate, which was then universally used in the Western Church. The new division found at once general favor in the West, and was soon also used elsewhere; but it was not applied to the original Greek and Hebrew texts before the middle of the fifteenth century.

15. That is also the date of the introduction of our present verses. Hugo had already subdivided his chapters into sections, which he marked with capital letters; but these subdivisions, like the verses into which Pagninus divided the New Testament in 1528, were still too large for exegetical purposes, and were not adopted. In 1550, therefore, Robert Stephens, a famous printer of that time, divided the New Testament into the verses which we still have, and for the first time introduced them into the edition of the original Greek text which he published in 1551. They were at once accepted by Catholics and Protestants alike, and were applied to the different translations as well as to the original text. According to Stephens himself, they are based upon the stichometrical divisions which Euthalius introduced into the New Testament. The same mode of division was afterwards extended to the Old Testament, upon the basis of the system of accentuation of which we have spoken.

From this brief account of the efforts made from time to time to divide the Bible into suitable sections and sub-sections, it plainly results that those which are now in use are of no other and of no more authority than their propriety and usefulness entitles them to. In many instances, unfortunately, they tend to obscure rather than render plain the sense, but they have been so long in use that it is at least doubtful whether we shall ever get any better ones.

---

THAT God should love me, and yet refuse me anything for my good, is as utterly im-

possible as that He should cease to be God. To suppose that Christ can have suffered for me, and yet in sight of His cross deny me the needful grace to carry it after Him—oh! rather than think this, let us boldly say at once that He died in vain.

## *CLERICAL CHANGES.*

Not much credit is put in any quarter on the rule of change which seems to be gradually drifting the ministry, whether for good or ill—only He who knows all things knows which it is—into a system of practical though unregulated itinerancy. Were it regulated, I sometimes think it would be less hurtful to the religious peace, honor, and equity of all concerned, than while it acts sporadically and lawlessly. In some of our own congregations—here and there one—no sooner is a rector "settled," as we say—for by force of habit we still continue to use the word that once had a meaning—than some restless spirits begin to set going a conjecture whether some other parish's rector would not answer their turn in a better fashion, and as soon as this badly born inquiry is well on its feet, some grudge to be gratified, some whim to be indulged, some personal interest to be promoted, or some mere despicable appetite for novelty, begins to agitate the neighborhood, and turn it into a wretched wrangle of political chicanery, wicked gossip, and vulgar detraction, till the poor shepherd, who would probably have been glad to mend his faults if he could only have known what they were, is worried out of his home and living, on the sole condition that the salary belonging to him, which has been running behind, shall be paid up.

On the other hand, there are too many rectors who, after a little experience of a situation, slide into a habit of studying its disadvantages instead of its blessings and opportunities; fancy their annoyances and hardships are exceptional, whereas they are really the common lot; talk quite too copiously of their parishioners' personal peculiarities; occupy Lent with schemes to better their prospects at the Easter election; in short, are busy about several matters not at all alluded to in the awful charge of the ordination office, and presently begin to write letters to a variety of bishops assuring each one how particularly pleasant it would be to serve under his administration, if he would only open the way. Nothing can persuade me, for one, that these proclivities, on the one side or the other, tend to put forward either virtue or prosperity, righteousness or happiness, thrift or character, or any object whatever for which Christ our Lord brought His spiritual religion into the world. How much better breeding, how much better Christianity, it would be if, as soon as this sacred pastoral relation is formed, each of the parties should resolve in earnest to seek out everything in it that is best; to withdraw attention from infirmities and foibles; train the critical tongue to promote its permanence in spite of defects, rather than to invent or magnify defects on purpose to disturb and shorten it; if all should appoint themselves to the graceful and Christlike task of sinking selfish preferences or prejudices in a noble ambition for the strengthening of confidence and charity in the whole. If this is utterly impracticable, if it is beyond all our Christian good sense and Christian self-command and Christian justice, then I should most certainly favor an expeditious resort to the humiliating device of John Wesley—putting laity and clergy into a decent quietude for at least two or three years at a time.—*From Bishop Huntington's Convention Address.*

## CHILDREN'S DEPARTMENT.

### *MY WIDE-AWAKE.*

BY T. W. K.

Have you seen the little fellow? His eyes are bonny blue;
His cheeks are like the roses, and his lips are fresh as dew;
How busy are his fingers! his words how quick and bright!
And his little feet seem tireless from morn to shady night.
He has a host of playthings, and many pretty pets;
He finds them good as new each day, nor one of them forgets:
A model locomotive, and a real train of cars;
A company of soldiers, with a flag of stripes and stars;
A drum as big as he is—oh, what a rub-a-dub!
And books and cards and pictures papa brings him from the Hub;
A brood of cooing pigeons, in their little house so high;
Some guinea-pigs and rabbits, so cunning and so shy;
A rake, and hoe, and shovel, and a handy little cart,
Which all his loads of gravel can never shake apart;
A frolicsome white kitten, and a bed of fragrant flowers:
How very bright the world to him! how long the Summer hours!
And when at lingering twilight he sits on papa's knee,
And hears the pretty stories, or reads his A, B, C,
The nurse at given signal would take him to his bed,
He doesn't seem quite willing, and shakes his curly head,
But yields at last, with long-drawn sigh, and follows her up stairs,
And in his little night-robe kneels down to say his prayers,
Then nestles on his pillow; a good-night kiss I take;
He sleeps, and is no longer my darling Wide-Awake.

## *SUNDAY EVENINGS WITH THE CHILDREN.*

*Twenty-first Evening.*

We read a great deal in the Bible about repentance. When the Lord spoke to Job out of the whirlwind, Job said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (that is, Job felt God so near that he felt as if he could see Him); "wherefore I abhor myself, and repent in dust and ashes." When God sent Jonah to the wicked city of Nineveh, the king and the people repented at Jonah's preaching. When John the Baptist preached to the Jews, he said, "Repent ye: for the kingdom of heaven is at hand." Our Lord Jesus began His preaching with the same message. When He sent forth His Apostles "they went out and preached that men should repent." The Apostle Paul tells us that what he taught, both to Jews and Gentiles, was "repentance toward God, and faith toward our Lord Jesus Christ."

Can you tell what this word *repentance* means? I think I hear one little voice say, "Changing our mind;" and another, "Being sorry for what we have done." Very good. Never be afraid to answer questions. Both answers are right. The Bible says, "God is not a man, that He should repent;" that is, God never changes His mind, because He always knows everything beforehand, and does what is best. In the parable of the two sons whose father bade them to go into his vineyard, we read that one of them said, "*I will not*;" but afterwards he repented and went." He changed his mind, and was sorry he had answered his father so undutifully.

But repentance means more than this.

When Charles Kingsley, who afterwards grew up to be a good and wise man, was a little boy, he was one day very naughty, and said some very rude words to his mother. Soon afterwards he came to his nurse crying bitterly, and asked to be taken up to his room. The housemaid tried to comfort him by telling him his mother would be sure to forgive him. "Oh," said little Charlie, "she *has* forgiven me. It isn't mamma's forgiveness I want, but God's." Now that was real repentance. You see, he not only changed his mind, and felt deeply sorry for what he had done; but he was sorry for having sinned against God, who has said, "Honor thy father and thy mother." He could not be happy till he had asked God to forgive him. And you may be sure that as soon as he asked, God forgave him; because God has given His Beloved Son to die for us, on purpose that He may be able to forgive all who repent.

When the people who heard John the Baptist preach repented, they were baptized, "confessing their sins." This does not mean that they confessed secretly to John, as Roman Catholics confess to their priests. They confessed openly, not only to John but to everybody, *that they were sinners;* but they *confessed their sins to God.* We are to confess our faults to one another—the faults we have committed against others—and forgive one another. But God alone can forgive sin.

Our Lord Jesus says a very wonderful thing about repentance. He says that there is joy in heaven in the presence of the angels of God "over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance." Does this mean that it is better to sin and repent than not to sin? Our Lord cannot mean that. What does He mean? Well, suppose that a mother who has a number of children comes home one evening and when she asks, "Where is little Tom?" no one can tell. Everybody thought he was with somebody else. He went out to play, or on some errand, and has never come in. When the father comes in, the mother says, "What shall we do? Little Tom is lost!" They search everywhere; they inquire of all their neighbors, but in vain. Night comes on, but the father and mother cannot go to bed. Every time they hear footsteps or wheels in the road they think perhaps their little son is being brought home drowned, or run over and killed. Next morning, some kind people who found the little boy wandering in the streets and have taken care of him, bring him safe home. What joy there is over him! And suppose one of the other children should say, "Mother, why do you kiss little Tom so, and cry over him? You don't do so to us!" Their mother would say, "Because he was lost." She loves all her children alike; but she rejoices over the lost one who is found. So the angels rejoice over the sinner who repents, because "he was lost and is found." But the mother does not wish to lose her other children, that she may have the joy of finding them.

But are there any "just persons who need on repentance"? Do not real Christians

sin? Yes, "in many things we all offend," and we ought to repent of every sin. But that is different from the repentance of a sinner when he first turns to God, and believes on the Lord Jesus, and seeks to be forgiven. A real Christian is like a traveller who is in the right road. He may stumble, or even fall, or step aside or turn back a few steps; all this hinders him. He must walk more carefully, and keep forward, if he is to get to his journey's end. But the sinner who has not repented is like a man in the wrong road. Every step he goes farther wrong. He needs to turn back and get into the right road. How is he to do this? How is any one to repent aright? You can find the answer in two beautiful texts: Acts v. 31; Ezekiel xxxvi. 26.

## *THE COTTAGE BY THE ST. LAWRENCE.*

BY M. C. H.

I knew some children once who lived in a pretty cottage right on the banks of the river St. Lawrence. From the windows of the cottage they could watch the steamers going by and the large ships come in from their long voyages across the ocean. There was always something to enjoy both Summer and Winter, and the children had merry times, I can assure you. During the pleasant Summer weather they played down by the river, rowing around near the shore in their little boats, and fishing, and warm evenings bathing in the cool water. They loved too to watch the old fishermen draw in their nets full of fish; and although the children could not understand a single word they said—for the village in which they lived was made up for the most part of French people, and these fishermen were French Canadians—they would sit and listen to their queer talk, and eagerly watch when the nets came in, hoping to find them full; for the children knew that by the sale of their fish these men kept their families and their little homes together, and found bread for hungry children.

One old man especially was a great object of interest to the children. He had evidently been all his life earning his bread as a fisherman, for his face was bronzed by the sun and wind, and roughened by toil and a life of hardship.

He had a wooden leg, and we could always tell when *he* was coming up from the river, for we could hear the "tramp, tramp" of the wooden leg all the way along the board walk. He had not much regard for the Lord's day, I am sorry to say, for often on Sunday morning we would see him sitting in the sun in front of his hut polishing up his "Sunday leg," as we called it; for he had a wooden leg for every-day use and one for Sunday. Sometimes we could hear him tacking away at his leg, which would get out of repair, at the same time scolding away at his wife, who was busy at work among the pots and pans inside the door.

One night we had a very severe storm. The next morning the fishermen were early at the bank of the river examining their boats and nets. Our friend with the wooden leg found his boat pretty well filled with water. He bailed it out with considerable trouble, remarking to some one who could understand him that he *did wish* his legs were *both* made of wood, so that he would not take cold by having either of them wet! It was pretty hard work even for those of us who understood something of French to understand the *patois* of the Canadians. The children used to have great sport over their father's attempts at French when the tradespeople would come to the cottage with their vegetables, etc., to sell.

Papa could read Hebrew and Greek and Latin, and knew *something* of German, but he always said that he could never "give the twist to his tongue" which French seemed to require. So when the people would come around who could not understand or speak a word of English, papa would have a sorry time of it. He tried *so* hard to make them understand him; and then when he saw them looking so vacant, and then so thoroughly confused, he would go closer to them and talk very loud, as though by doing that they would certainly be able to comprehend him. Then the children would go off into fits of laughter, and quietly nudging papa would remind him that people who could not understand English were not necessarily deaf.

Emilie, the youngest, enjoyed, I think, more than all the rest papa's frantic efforts at French, and his confusion when we all laughed at him. But he always took it very kindly, and only said: "I am *so* glad that I am able to afford you amusement!"

Those were merry days for the children during the pleasant Summer time, but the grandest time for fun was in the Winter. Then the St. Lawrence was frozen over, and there was plenty of ice for skating and snow for coasting. Roads were cut in the ice on the river, and marked out on either side by evergreen trees; and stages and sleighs and crowds of people were going over every day to the large city opposite, which was only a mile and a half away.

You will remember that I told you the villagers were for the most part French. There were several English families also; but in all their sports and plans, or in their daily life, the English and French Canadians rarely mingled. Nearly all the children in the village had snow-shoes, which they wore in the heavy snow-drifts.

It was great fun for them to tramp around in these queer-looking shoes. Saturdays, which were the children's holidays, were the days when there was the most fun with the snow-shoes. The ladies and gentlemen in that part of the country, many of them, and some of the children too, had very pretty costumes for skating, and for their expeditions in the snow. These costumes were made of blankets; a short skirt for the ladies, with a jacket, the bordering of the blanket arranged as a trimming on skirt and jacket. There was a hood, or "tuke" as it was called there, on the jacket, to be thrown over the head; it had a pretty, bright-colored tassel attached. A scarlet sash around the waist, to which hung the snow-shoes when not in use, completed the costume. The gentlemen wore a costume of the same material, consisting of a blouse, tuke, and sash. The pantaloons were those worn ordinarily. When the "snow-shoe tramps" came off at night, and the distance was too great for the children to go, the grown people, in their pretty costumes, would meet at some house before starting, and then the children would have a jolly time.

I must tell you of a Christmas-eve we spent in the cottage, and a pretty picture we saw that night in the snow outside the house. We had not been living in Canada very long; things were rather new and strange to us sometimes.

We felt very often as though we were away off across the ocean, for the English people around us kept up many of the old customs which they had brought with them from their homes in England. On this Christmas-eve of which I am writing papa and mamma were sitting quietly beside the fire, thinking of other Christmas-eves in a dear home far away. The children were all tucked away in bed, but not one of them asleep, I'm thinking, for more than one pair of bright eyes peeped over the bed-clothes to watch for Santa Claus; while he, poor fellow, was, I have no doubt, devoutly wishing that they *would* go to sleep and let him go on with his work of filling the stockings. Mamma, with thoughts busy in the past, looked around at the stockings which she had hung all ready to be filled with the little tokens of love. There was *one missing*, one less for Santa Claus to fill that Christmas-eve.

But she remembered, through her tears, that God had taken to Himself the "little brown head," and had, for some wise purpose all His own, closed the sweet eyes, that would never again brighten over the joys of Christmas-tide.

Everything was quiet inside and outside the little cottage, when suddenly we heard the sweetest music: "Hark, the herald angels sing," "While shepherds watched their flocks by night," and other lovely Christmas carols. We turned the lights down low, so that we could see outside, and then we all ran to the window. The ground was covered with snow, the snow-flakes were falling gently, quietly, and there, in their pretty blanket costumes, were the English singers, singing the English waits, ushering in the glorious birthday of our dear Saviour! They sang some lovely carols, reminding us of all the sweet stories we had read of old England's Christmas times and English homes and customs. It was a pretty picture, seen very clearly by the light of the torches they carried.

An artist afterward grouped this band of singers just as they had stood that night in their costumes, and he made a very beautiful picture, which I have since seen on exhibition in Montreal.

The skating on the river was hugely enjoyed by the children; but they were never trusted very far out on the river.

Away from the beaten road there were sometimes large cracks, or "air holes" as we called them, in the ice. Into these holes one could easily fall when the snow was on the ice, unless we followed closely the marked road and the evergreen trees beside it, which were placed there as guides.

Just so in your lives, children. Keep carefully the road which your heavenly Father has, through His Church, marked out for you. In obedience, in humility, in patience, in unselfishness, follow closely the dear Saviour along that road, and you will have nothing to fear; but, wander where He is not leading, and you are never safe.

## *A DAISY.*

A daisy wants to preach you a little sermon to-day, dear little children. Will you listen?

"I was born," the daisy says, "only this beautiful Summer, and my home was a lovely meadow, in a pretty country village—a meadow that slopes down a hill-side from the clump of elm-trees from the hill-top to the busy, babbling brook at the bottom.

"There were so many of us! Aunts and cousins, grandfathers, grandmothers, fathers, mothers, and little children by hundreds and thousands, with spears and spears of delicate wheat grass between to keep us company, and the beautiful trees to hold leafy, green umbrellas over our heads.

"On one side of the meadow was a tall board fence. This shuts us off from the busy road, where carriages and people on foot are always passing up down, and where the dusty sparrows, who were always quarrelling, fluttered about, and where strange-looking creatures called dogs, who wear four legs and their tongues hanging out of their mouths, seemed to be always trotting by, and who often squeezed themselves through the fence and galloped over our aunts and uncles, who live by it, to the brook, where they lap up quite enough water to sprinkle a whole field of daises.

"Mother said, and she knows, because she has lived in this field a great many Summers, that the fence was put up to keep people and horses from walking over us, and that we have a great deal to be thankful for. But when I asked her for what, she says: 'Because the wind blows to keep us cool, the sun shines to keep us warm and make us grow, and the rain falls to save us the trouble of going down to the brook to drink;' and then she always adds, 'And is not all that a great deal to be thankful for?'

"'It may be for some people, my brothers and sisters, who never would care to do anything at all but just look pretty and watch what goes by in the road, or the shadows that lie on the meadow when a cloud passes over the sun,' I used to grumble to myself; 'but as for me, I want to see the world, where the road goes, and what the meadows are like that these people live in;' for I was silly enough in those days to think that everybody must really grow in meadows, just as we did, and that when they wanted a walk they just pulled up their roots and started off.

"Just across the road, and only divided from the street by a fence just like ours, was a flower-garden. Sometimes, when the wind blew, and the daisies in front of me bowed very low, I could look over the fence into it. There were roses in the garden—crimson, pink, and white; roses that climbed and nodded to us from the top of high trellises; roses that were so weary they had to be tied to a stick to stand up; great bushes of roses, where the robins and yellow-birds built their nests, and no one disturbed them in all the Summer. Honeysuckles climbed everywhere that a honeysuckle could climb. Pansies, larkspur, and everything that smells sweet, it seems to me, grew in that wonderful garden. People were always stopping to go into the garden and see the beautiful flowers—to stand by the fence, looking over at them, or coming out with their hands full to carry off up or down the road.

HOLDING OUT HIS HAND.

"The wind told us one day—for it had been wandering about the garden when a great basketful was picked that went away in a wagon—that those flowers were going into the city—a queer, hot place, where there were no meadows, trees, or green grass, but just stones to walk on, and tall buildings everywhere—to sick and poor people, who, he heard the lady who was picking the flowers say, had, some of them, never seen a flower. 'Never seen a flower!' How we all looked at one another then; and my great-great-grandfather, who knows almost everything, said he should be very sorry to doubt the south wind's word, for certainly he was a great traveller; but, really, *that* was a little too much, when daisies grew everywhere.

"If I had only been one of the roses' or honeysuckles' children, I might have travelled too, seen the world, and perhaps been taken to one of those sick people; but no, I was only a daisy's child. I could only stand looking over the fence out of a meadow, and wish and wish that some one would pick me.

"I said so one day when my brother's roots were stepping on my toes, and one of my sisters bumped her head against mine when we bowed to the wind. 'I do wish somebody would pick me, we are so crowded here! There are too many of us, that's the reason no one looks at us. If I could only travel and do some good in the world, every one would love me, notice me, and be so glad to take me around with them; but no, here I must sit, and rock and rock, just because I am a daisy.' 'Be contented, dear child,' mother would say; 'perhaps all the work the dear Lord has for you to do is to sit still and look pretty; but if you are to travel, or to comfort a poor sick little child, you'll do it when the time comes, so be cheerful, be patient. Remember, if your work is only sitting still, if you sit still just the best you know how, that is doing God's work just as He wants to have you.'

"Nobody who had such a kind mother as mine could help trying to do as she wanted to have them, and I did try to be patient and contented. I tried hard not to wish I was one of the red roses that were carried off into the world every day, and tried to think, with my brothers and sisters, that nothing could be pleasanter than our own meadow, or than to watch the robins and bobolinks bathing in the brook.

"So the Summer days slipped away, and at last, just as it always does if we wait patiently, something did happen.

"A great wagon-load of people stopped at the bars in the fence in the meadow on the other side of the brook, and a gentleman in black clothes, with such a kind face, jumped out, and began lifting out children. I counted them until he got beyond thirteen—I can count up to there because I have thirteen

leaves, you know—but there were a great many more than that.

"The children did not look very much like the little boys and girls who pass up and down our road. Their faces were thin and pale, and their hands were almost as poor as the robins' claws. Some of them had on very ragged dresses, and all the boys were barefooted; and how they all stared at the trees, and the brook, but most of all at us. Mother whispered to me that it really was very trying to have so many pairs of eyes looking at us at one time.

"'Run on, little children,' the man with the pleasant face said. 'Over the brook with you, and run up under the shade of the trees. What do you think of the daisies?'

"'They're daisies?' one little pale girl inquired. 'I never saw a daisy before; and oh, they're so beautiful! the most beautiful flowers I ever see!'

"How we all blushed when such nice things were said about us; and bowed and nodded to the little girl as far as we could see her limp up the hill, for she was very lame.

"Then what a busy time we had all the morning watching those children. They had never been in the country before, nor ever seen any flowers, we heard the gentleman tell some one who came to the side of the fence to look at them; and such a beautiful time as they had. First they ran about under the trees, picking up the shells of the robins' eggs and the bits of fern that grew in the crevices of the rocks, while the mothers carried the sick babies about in their arms, or helped the gentleman with the kind face to unpack the big baskets that had come in the wagon; while the boys waded in the brook and hunted for pollywogs and bright pebbles. At first they only looked at us, or touched us gently with little thin fingers.

"'Could we pick one?' the little lame girl asked timidly, after a great deal of whispering and putting of rough heads together.

'"Pick all you want,' said a pleasant voice, that we daisies knew was the voice of the gentleman who owned our meadow, and who was leaning over the fence to see what so many children were doing under the trees. 'Pick just as many as you want. Fill both hands, everybody, and then there'll be plenty left.'

"You may be very sure the little children did not wait to be asked a second time. They picked and picked and picked; hats were trimmed with daisies and each little head had a crown.

"A little girl with a pleasant pale face picked me to help make very large a great bunch she was carrying. Just as she was putting me in my place and tying up her bouquet with a grass stem, humming all the while a happy little tune, something behind gave a queer little gasp and a gurgle, and the little girl turned around so that I could see a funny little baby crowing at her over his mother's shoulder and holding out his hand for the flowers.

"'You shall have them all, baby,' she said, running up, 'I can pick plenty more.' But the baby's little hand was quite too small to hold such a bunch, and his wee fingers only held fast to me.

"'That's enough, Mary Jane,' his mother said, smiling at the girl. 'Baby's easy pleased; he'll hold on to this one, see if he don't.' And sure enough he did, even when dinner-time came, and his piece of bread and butter was all he could manage with one hand, and it bobbed about in such a funny way that there was soon more butter on his funny little button of a nose than went down his little 'red lane.' But baby didn't care. He was just as happy, and crowed and gurgled over me all the afternoon, and even went off fast asleep holding my stem as tight as possible.

"What a beautiful time those children had! They waded in the brook again and again, climbed all the trees, and rolled down the slope to the brook one after another as fast as they could. And as for the daisies they picked, I should like to see the child who could have counted them!

"At last, when the sun was getting very low, the big wagon came to the bars again and the children were hurried into it. 'Very little time to catch the train,' I heard the gentleman say. So every one raced down the hill, and I only had time for one hurried look from the baby's hand before we rattled out of sight of the daisy slope, the trees, and the dancing brook.

"But baby's hand was tired, and as we jolted over a stone around a corner, his little fingers opened and I fell here on this dusty little piece of grass by the road-side. There is nothing to be seen on either side of me but the dust of the road and the stone walls with woodbine vines nodding over them. The dust is choking; no one will ever, I am sure, pick me up again, for my poor leaves are bruised and torn. But never mind, I have done some good in the world. I didn't travel just as I wanted to, or find the world larger or as nice for me as the meadow at home. But God did have some work in the world for me to do. For almost a whole afternoon He let me make a poor little sick baby happy."

Now, dear little children, that is all the daisy's sermon. Can you tell me what it ought to teach you?

Shall I tell you? To be contented, for in God's own good time, not in our own time or our own way, but in His, He will give us our work to do.

## *THE CHURCHMAN COT.*

*Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, July 1st,* 1878:

| | |
|---|---|
| Grandmamma, in memory of Clara on the sixth anniversary of her "going home," Concord, N. H., . . . | $1 00 |
| Jessie, Pittsburgh, Pa., . . . . . | 10 |
| A. C. W.'s class, St. Paul's S. S., Norwalk, Conn., . . . . . | 2.00 |
| Katie, Edie, Clara, Ella, Harry, and Artie, Sunday-school class, Calvary church, Farmington, $1.60; from Willie Bell, three years old, forty cents, Farmington, Ills., . . . . . | 2.00 |
| Receipts for this week, . . . | $5.10 |
| Total receipts, . . . | **$2,602.80** |

## FOR BIBLE CLASSES.

### *SCHOLARS' LESSON PAPER.*

*Third Sunday after Trinity.*

JULY 7TH, 1878.

Second Evening Lesson—II. Tim. iii. and iv. to verse 9.

I. When are "the last days"?

II. What are the offences spoken of in verses 2, 3, and 4?

III. What is "having a form of godliness"?

IV. What is meant, in verse 6, by the sort who creep into houses?

V. What is meant by verse 7?

VI. Who were Jannes and Jambres?

VII. What is meant by "their folly shall be manifest to all men"?

VIII. What is shown by verse 10?

IX. What were St. Paul's persecutions at Antioch?

X. What at Iconium?

XI. What at Lystra?

XII. What is the prediction in verses 12 and 13?

XIII. What is the force of verse 14?

XIV. What are the Holy Scriptures spoken of in verse 15?

XV. What is taught in verse 16 as to the inspiration of the Bible?

XVI. What is shown in verse 1 of chapter iv?

HELPS TO TEACHERS.

*Question First.*—The last days are the days preceding the end of the world. But it is to be noted that the Scripture always speaks from the beginning of the end of the world which now is as something imminent, and to be regarded as approaching. The same thing is done by prophets as ancient as Isaiah. A thousand years are in God's sight as a single day. The time when is never predicted, only the certainty of the event; and this requires that it should ever be kept in view as a time expected, but not declared. Every sign of the times which must first come to pass is therefore spoken of as if preceding the judgment, while nothing is said of events to further intervene. Moreover these signs are such as may be repeated again and again before the judgment.

*Question Second.*—These are characteristics of men which the presence of Christianity in the world would tend to develop more and more. All the virtues of the Christian life must bring into greater prominence the opposing vices. Self-love stands at the beginning. Out of this, as from a root, grows covetousness; then self-laudation, and its inner correspondent feeling—pride. Out of this grows, again, the desire to speak ill of others. Blasphemy means injurious speech, not merely as against God, but as against man. All this leads to the breaking down of natural affection and parental authority—and with it the want of gratitude. The want of reverence to parents leads directly to loss of reverence for God, and this in turn to sensual corruption and disregard of children and the family bond. "Truce-breakers" means here refusing to be bound by one's agreements. "False accusers" show that these are given to lay blame from off themselves on to others, especially the innocent. "Incontinent," that they are careless of their own conduct in proportion as they can cast false blame on others. "Traitors" does not mean the civil offence, the crime against the State, but rather general treachery; and this grows out of contempt for the good, since the power of good example is a great restraint to those who feel it. "Heady" means here self-willed, obstinate; and "high-minded" is almost synonymous. It would seem as if the force of the list of vices diminishes toward the end; but this marks the increasing power of the Christian religion. The issue of it all is in a decorous hypocrisy. They are "lovers of pleasures more than lovers of God," because they pretend a love of God as the cover of their sin.

*Question Third.*—"Having a form of godliness" shows that this is spoken of men in the visible Church, and these words are more true of the present age than ever before. The greater the growth of the Church, the greater is the peril that men should yield to outward conformity and yet be material-minded. The advice or command to turn away from such shows that these were members of the Church. The work of an Evangelist was among the wicked so long as they remained unconverted.

*Question Fourth.*—Verse 6 shows that a great growth had already come to pass in the

Church, and that many were coming into it led by ambition and other corrupt motives. These were using their ministerial position apparently to get a dangerous, not to say corrupt, influence. One might almost say that this was a picture of the Jesuit order, and this sentence shows that the criticism which makes the pastoral Epistles out as later than St. Paul's time falls to the ground, since it could be made to prove them a modern work with equal force. The truth is that human nature has been the same in all ages of the Church. Faults which have been cited as proving the falling away of the Church in later days of schism and heresy are shown to have been existent in the Apostles' time. Here were ministers, on whom doubtless the Apostles themselves had laid their hands, already misusing their ecclesiastical power, and especially over the female converts, and building up party spirit.

*Question Fifth.*—This verse (7) refers to the "silly women" spoken of above. There is no question but that the feminine mind is more prone to be interested in questions of religion, especially to be captivated by speculative questions. They were "ever learning," these women, that is, always ready to take up religious novelties; but because these had no issue in life and conduct, but were a mere spiritual excitement and dissipation, the disciples could never "come to a knowledge of the truth." The outward restraints on the women of the Church were doubtless great, and in the lack of other excitement they turned to this idolatry of their spiritual teachers without really profiting by the doctrines. The whole passage might apply to the nineteenth century.

*Question Sixth.*—Jannes and Jambres are understood to be the names of the Egpytian magicians who contended with Moses at the time of the exodus.

*Question Seventh.*—St. Paul here declares that these false teachers of the Christian time shall have the same fate in failure of permanent success as the Egyptian sorcerers. Those seemed for a time to be able to do all that Moses did, but were at last defeated. And this is full of comfort for these later Christian times. Error is not to triumph finally, but is to be made manifest to men. So it was with the Gnostic heresiarchs, of whom no doubt he is here speaking.

*Question Eighth.*—Verse 10 shows the trust and intimacy between St. Paul and Timothy. He has shared St. Paul's hopes and intentions as well as heard from him the whole of Christian doctrine. "Thou hast fully known," he says.

*Question Ninth.*—At Antioch St. Paul first resisted the attempts of the Judaizing party, and here he withstood St. Peter to his face, because he was to be blamed. Here also he quarrelled with St. Barnabas, and, as the Galatian epistle shows, St. Barnabas was for a time inclined to side with the Judaizers. While the Book of the Acts gives the general and outward history of the Church, and was written probably after the great struggle was appeased, the Epistles show the inner life of the Church while it was still at its height.

*Question Tenth.*—For the persecutions at Iconium, see Acts xiv. 5. That St. Paul and St. Barnabas were obliged to flee from that city, and were in danger of being stoned, marks a greater severity of persecution.

*Question Eleventh.*—At Lystra St. Paul was stoned, and left for dead, and this was the work of Jews from Antioch and Iconium (see Acts xiv. 19, 20). There is no reason to suppose that any subsequent troubles were referred to. This mention would imply that the troubles at Ephesus, of which St. Paul is now writing, grew out of the machinations of Judaizers, since the association of these Jewish persecutions is now in his mind.

*Question Twelfth.*—This is a prediction not merely for the benefit of St. Timothy, as applying to his own times, but for the benefit of the Church in all times. There will always be persecution, and always be the evil-minded and seducers.

*Question Thirteenth.*—It is not only said here that Timothy knew where he got his teaching, but the implied force of the sentence is that he therefore knew it to be true teaching. As a matter of course he would know whence he learnt his doctrine. The thought is that he knew it was the very truth, and St. Paul was the teacher. He is here magnifying, as is proper, his own office, and appealing to the mutual past experience of both for witness.

*Question Fourteenth.*—The Holy Scriptures are undoubtedly those of the Old Testament. No other could have been known to St. Timothy from his childhood, since none of the New Testament Scriptures could have been written at the time of his childhood, unless possibly St. Matthew's Gospel, and that would not have been known to a child of Hebrew parentage, not yet a disciple. The great line of Christian teaching in his case was undoubtedly the explanation of the Old Testament, especially the Messianic prophets and psalms, and the proof that Jesus was the Messiah.

*Question Fifteenth.*—This verse asserts only the source of Scripture, not the mode of inspiration. But it fully asserts the authority of Scripture, since its source is God's Holy Spirit. The mode of receiving and interpreting is conditioned on its nature that it is written speech of men, and subject to the necessary imperfection of human language. The use of reason and study is to find out the true meaning, not to set aside the record.

*Question Sixteenth.*—Verse 1 of chapter iv. sustains the article of the Creed that the Lord Jesus is to come as the Judge of quick and dead. This implies His Divinity. It is elsewhere said, God shall judge the world. The Apostles could have had no possible question as to the Lord's Divinity or they would never have used such language.

## *OFFERINGS FOR MEXICO.*

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

## WANTS.

A PRESBYTER OF THE DIOCESE OF NEW YORK, in regular and good standing, desires immediate engagement for the Summer or longer, in any part of the United States or Canada. Invites correspondence. Refers to several Bishops. Address, OMEGA, Office of THE CHURCHMAN, 47 Lafayette Place, New York.

A COLLEGE SENIOR is ready to prepare three persons for the Freshman Class during the months of July and August. First-class clerical reference. Address, by letter, F. H., Office of THE CHURCHMAN.

A CLERGYMAN who has had twelve years' experience in preaching and teaching, desires a prominent position in a school; or he would like a parish in which he could organize a school, and do church and school work. Address M. A. J., CHURCHMAN Office.

A CLERGYMAN in good standing, who has been Rector of a church six years, desires permanent work in a parish. Best references. Address "A. P.," CHURCHMAN Office.

A DEACON, a graduate of the General Theological Seminary, wants work, Church, Parochial, or Missionary, permanent or temporary. Address DIACONUS, THE CHURCHMAN Office, New York.

A LADY desires a situation as a matron or housekeeper in a private family or in a school, hospital, or hotel. Will willingly fill any position of usefulness in a household. Can give the highest reference. At present residing in Otsego Co., N. Y. Address J. H. W., THE CHURCHMAN Office, New York.

ANY YOUNG MAN, clergyman or layman, who is willing to join a Brotherhood for teaching boys in an organized Church school in the West, can learn of the same by application to the Rev. Dr. TWING, 22 Bible House, New York. Said person must have love for teaching, with some experience, and good common-sense, with success in work already undertaken.

A LADY of experience in teaching the Piano-forte and Voice, and in Church Organ playing, desires a position as organist, and to form a class in music. References from the best musicians in Boston. Address "ORGANIST," Windsor, Vermont.

A LADY EXPERIENCED IN TEACHING desires a position in a school or family. Acquirements, Music and German (studied in Germany), French (grammatically), and some branches of higher English. Highest references. Salary not so much an object as a congenial position. Address G., Canaan, Conn.

A FRENCH CLERGYMAN in Holy Orders and good standing desires to find an engagement in a Parish or a College. He speaks fluently French, German, and English; he can teach Latin, Greek, and other Classical branches. Highest references. Please address A. L., CHURCHMAN Office, 47 Lafayette Place, New York.

A YOUNG LADY, a communicant of the Church, seeks a position as amanuensis or teacher. Salary needed. Best references. Address at once, CLERGYMAN, Box 56, Gordonsville, Va.

A LADY OF EXPERIENCE, competent to teach the higher English and Mathematics, desires a position in a school or private family. Address C. F. G., Macon Depot, Warren Co., North Carolina.

WANTED.—An A.M. of University of Virginia, communicant of Protestant Episcopal Church, desires a situation in some College or School. Has had successful experience as a teacher, lately Professor of Senior Latin, Mathematics, and the Sciences, in one of the first Female Colleges of the South, from which he can furnish the most complimentary testimonials. Highest references given. Address, with terms, X. X. X., King George C. H., Virginia.

WANTED—For St. Catharine's Hall, 286 Washington Avenue, Brooklyn, a thoroughly trained Teacher for the Primary Department.

*Special Notices.*

**Given Away.**—A superb pair of 6 by 8 Chromos, worthy to frame and adorn any home, and a Three Months' subscription to LEISURE HOURS, a charming 16 page literary paper, full of the Choicest Stories, Poetry, etc., sent Free to all sending Fifteen Cents (stamps taken) to pay mailing expenses. The publishers, J. L. Patten & Co., 162 William St., New York, guarantee every one Double Value of money sent. $1500 in prizes, and big pay given to agents. Write at once!

**SARATOGA SPRINGS.**

DR. STRONG'S REMEDIAL INSTITUTE, beautifully and centrally located, is the head-quarters of the Christian and literary *elite* seeking health or pleasure.
*Prices reduced.*

THE demand for the celebrated **Communion Wines** made by B. F. Culver, Birmingham, Conn., is constantly increasing. Warranted pure, and six years old. Send for Circular.

DIVINITY SCHOOL
OF THE
Protestant Episcopal Church in Philadelphia.

Rev. DANIEL R. GOODWIN, D.D., LL.D.,
Professor of Systematic Divinity and Dean.
Rev. G. EMLEN HARE, D.D., LL.D.,
Professor of Biblical Learning.
Rev. CLEMENT M. BUTLER, D.D.,
Professor of Ecclesiastical History.
Rev. MATSON MEIER-SMITH, D.D.,
Professor of Homiletics.
Rev. R. FRANCIS COLTON,
Professor of Hebrew.

The School opens for the next term on the 19th of September. For further information apply to the DEAN or to the Secretary of the Board of Trustees and Overseers,

Rev. JNO. A. CHILDS, D.D., 708 Walnut St.

EPISCOPAL THEOLOGICAL SCHOOL OF MASSACHUSETTS.
Cambridge.

Rev. GEO. Z. GRAY, D.D.,
Dean and Prof. of Homiletics, etc.
Rev. P. H. STEENSTRA, Biblical Study.
Rev. A. V. G. ALLEN, Church History.
Rev. F. WHARTON, D.D., Evidences and Liturgics.
Rev. A. H. VINTON, D.D., Systematic Divinity.

Term opens Sept. 25th. For information address the Dean.

HOBART COLLEGE.
GENEVA, N. Y.

Founded in 1825. Two Courses—Classical and Scientific. Thirty Scholarships. Tuition remitted to all who need the aid, and who come properly recommended. For Catalogue, etc., address
The Rev. R. G. HINSDALE, S.T.D., Preside-

AMERICAN AND FOREIGN
TEACHERS' AGENCY.

Miss M. J. Young, after thirteen years' successful experience, is fully prepared to recommend Principals, Professors, Lecturers, Tutors, and Governesses for schools and families; positions to teachers, and good schools to parents.
Call on or address **MISS M. J. YOUNG,**
23 Union Square, New York.

BALTIMORE—MOUNT VERNON INSTITUTE.
ENGLISH, FRENCH, AND GERMAN
**Boarding and Day School for Young Ladies,**
NO. 46 MOUNT VERNON PLACE.
Mrs. MARY J. JONES and Mrs. B. MAITLAND, Principals.
The 19th Annual Session will commence Sept. 19th. For circulars with terms and references address the Principals.

BISHOP BOWMAN INSTITUTE,
A Collegiate School for Young Ladies.
*Corner Penn Avenue and Fourth Street, Pittsburgh, Pa.*

The next session of this School will begin Monday September 9th. Course of Study comprehensive. Both Day and Boarding pupils received. For information or admission address the Rector,
Rev. R. J. COSTER, A.M

BROOKE HALL FEMALE SEMINARY,
MEDIA, DEL. CO., PA.
The Fall Session of this well-known institution will open on Monday, Sept. 16th. For Catalogues apply to
M. L. EASTMAN, Principal.

CHRIST CHURCH SEMINARY,
**Lexington, Ky.**
The Rev. THOMAS A. TIDBALL, Rector.
A Church Boarding and Day School for Girls. The Christmas Term of the Thirteenth Year begins Sept. 9th, 1878. For circulars address
MISS HELEN L. TOTTEN, Principal.

## INSTRUCTION.

CANADA
**HELLMUTH LADIES' COLLEGE,**
LONDON, ONTARIO.

Handsome, and spacious buildings and new Chapel. Unsurpassed for situation and healthfulness. *Ventilation, heating, and drainage* perfect.

The GROUNDS comprise 140 acres of land.

President and Founder, the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron.

The aim of the Founder of this College is to provide the highest intellectual and practically useful education for the daughters of gentlemen at *very moderate charges*.

The whole system is based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.

FRENCH is the language spoken in the College, and a *French Service is held in the Chapel every Sunday afternoon.*

The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of MISS CLINTON, who holds certificates from SIR STERNDALE BENNETT and CIPRIANI POTTER.

Board, Washing, and Tuition Fees, including the whole course of English, the Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical attendance, and Medicine, $350 per annum.

A liberal reduction for the daughters of clergymen.

For "Circulars" and full particulars, address Miss CLINTON, Lady Superintendent, or President Hellmuth Ladies' College.

---

CATHEDRAL SCHOOLS of the Diocese of Long Island

**At Garden City, N. Y.**

The next year will begin on the 11th of September, 1878. Examinations for entrance will be held on the 9th and 10th. *New pupils must present themselves on the 9th.*

For further information, and for Circulars, address,

The Rev. JOHN CAVARLY MIDDLETON, Warden
(Until Sept. 10th at Glen Cove, N. Y.)

---

CHESTER, PENNSYLVANIA.

MR. AND MRS. WM. SHALER JOHNSON'S SCHOOL FOR YOUNG LADIES AND CHILDREN will reopen Sept 12th. Boarders $300 per annum.

Mrs. Johnson was formerly Miss C. G. Robertson, of the Misses Robertson's School.

---

DE VEAUX COLLEGE,
Suspension Bridge, Niagara Co., N. Y.
**CHURCH SCHOOL FOR BOYS.**

Prepares for the Universities, U. S. Military Academy Naval School, or business. Twenty Foundation Scholarships. Rev. GEO. HERBERT PATTERSON A.M., Pres.

---

DUFFERIN COLLEGE
(Late HELLMUTH BOYS' COLLEGE),

Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada, and the Lord Bishop of Huron.

Tuition in all branches except Music and Drawing, with Board and Washing, $250 per annum. Pupils entering *under twelve*, $200 per annum for the entire course. Military discipline and drill. Inexpensive uniform. Address, Rev. H. F. DARNELL, D.D., Principal, London, Ontario.

---

EDGEWATER SCHOOL,

**59 Franklin Street, Baltimore, Md.,**

MRS. H. P. LEFEBVRE, Principal,
Will reopen Sept. 19th, 1878.

---

EPISCOPAL ACADEMY OF CONNECTICUT.

The Rev. S. J. HORTON, D.D., Principal.

Assisted by five resident teachers. A Junior and Senior Department, each occupying a separate building. Terms: Juniors, $375 per annum; Seniors, $400 per annum. Special terms for Sons of the Clergy. Three sessions in the year. The Summer session begins April 3d, 1878. For circulars, address the Principal. Cheshire, Conn.

---

FLUSHING, LONG ISLAND.

MISS S. O. HOFFMAN'S SCHOOL FOR YOUNG LADIES AND CHILDREN

Will reopen September 19th. A few more Boarders will be received. For circulars, address as above.

---

GROVE HALL, NEW HAVEN, CONN.

Miss Montfort's School for Young Ladies. For Circulars address Miss MONTFORT.

---

KEBLE SCHOOL, Syracuse, N. Y.
BOARDING SCHOOL FOR GIRLS.

Under the supervision of the
Rt. Rev. F. D. HUNTINGTON, D.D.,
Bishop of Central New York.

Terms for Board and Tuition in English, Latin, and French, $350 per annum.

The eighth School Year will commence on Wednesday, Sept. 11th, 1878. For Circulars, apply to
MARY J. JACKSON, Syracuse, N. Y.

---

LA GRANGE SCHOOL FOR GIRLS.

Recommended by the Rev. C. A. Maison, S. A. Allibone, LL.D., and Prof. E. J. Houston.
MISS M. G. CONNELL, Principal,
Kingsessing, Philadelphia.

---

LASELL SEMINARY for Young Women, Auburndale, Mass.

Boston privileges with delightful suburban home. Special care of health, manners, and morals of growing girls. Unusual advantages in Music, Elocution, etc. Send for catalogue. C. C. BRAGDON, Principal.

---

LEHIGH UNIVERSITY.—**TUITION FREE!**

CIVIL, MECHANICAL, and MINING ENGINEERING CHEMISTRY and METALLURGY; FULL CLASSICAL INSTRUCTION; FRENCH and GERMAN; ENGLISH LITERATURE; INTERNATIONAL and CONSTITUTIONAL LAW; PSYCHOLOGY and CHRISTIAN EVIDENCES. For Registers address, the REV. JOHN M. LEAVITT, D.D., President,
BETHLEHEM, PENNA.

## INSTRUCTION.

MADAME CLEMENT'S SCHOOL,
FOR YOUNG LADIES AND CHILDREN,
GERMANTOWN, PENN. (ESTABLISHED 1857.)

The School will reopen Wednesday, September 18th. For Circulars apply to MISS E. CLEMENT.

---

CONNECTICUT, East Haddam, Middlesex Co.

MAPLEWOOD MUSIC SEMINARY FOR YOUNG LADIES.
Established 1863. A thorough graduate course. The finest location on the Connecticut River. For catalogues address Prof. D. S. BABCOCK.
Pupils can enter at any time.

---

MRS. SYLVANUS REED'S SCHOOL.
**Nos. 6 & 8 East 53d St., New York,**
A CHURCH SCHOOL FOR YOUNG LADIES.

French and German Languages practically taught. Thorough training in Primary and Secondary Departments. The Course of Study in the Collegiate Department requires four years, and meets all the demands for the higher education of women.

The health record of this School from the beginning proves that a high standard of health and a high standard of scholarship are entirely compatible.

---

PEEKSKILL (N. Y.) MILITARY ACADEMY.
Send for Illustrated Circular for 1878–1879.

---

POUGHKEEPSIE FEMALE ACADEMY.
Rev. D. G. WRIGHT, D.D., Rector.

A FIRST-CLASS SCHOOL IN EVERY RESPECT. The teachers in the several departments are accomplished and experienced. The facilities for a thorough and finished education are second to none, while no effort is spared to make this a REFINED, CHRISTIAN, AND HAPPY HOME FOR PUPILS. For circulars, containing terms, references, etc please address the RECTOR, Poughkeepsie, N. Y.

---

REV. DR. S. B BOSTWICK, of Sandy Hill, N. Y., desires to receive into his family a few boys to care for and educate. He resides in a very pleasant and healthy village on the upper Hudson, midway between Saratoga Springs and Lake George. He is permitted to refer to the Rt. Rev. Horatio Potter, D.D., the Rt. Rev. Wm. Croswell Doane, S.T.D., and the Rev. J. Breckenridge Gibson, D.D., Rector of St. John's School, Sing Sing, N. Y. The School Year begins Sept. 11th.

---

RYE SEMINARY, Rye, N. Y.
A SCHOOL FOR YOUNG LADIES.
For particulars address MRS. S. J. LIFE.

---

RUGBY ACADEMY,

**A COLLEGIATE SCHOOL FOR BOYS,**

WILMINGTON, DEL.

Dr. Samuel W. Murphy, A.M., Principal, assisted by seven experienced teachers. The Rev. R. Heber Murphy, A.M., in charge of the Boarding Department. Terms for board, washing, light, fuel, and tuition in English branches, Latin, Greek, Penmanship, and Commercial branches, $300 per annum.

The School will reopen on Monday, September 2d, 1878.

For Catalogues and Circulars, giving full information, address

Dr. SAMUEL W. MURPHY, A.M., Principal,
RUGBY ACADEMY, Wilmington, Del.

---

SCHOOL FOR BOYS,
At Westport, Conn.

The Rev. James E. Coley, Principal. Fall Term opens Sept. 10th. Boys boarded during the Summer vacation if desired.

---

SEASIDE HOME, ASBURY PARK, NEW JERSEY,
Boarding and Day School for Young Ladies, opens April 18th, 1878.
Address MISS J. ROSS, Principal.

---

SHATTUCK SCHOOL, Faribault, Minnesota.

A most thorough, well-disciplined Church School for Boys. Graduates enter Sophomore in College. Location unsurpassed in beauty and healthfulness. Seven resident Teachers. United States officer gives military instruction. Reduced railroad fare. Term opens September 12th. Send for Catalogue. BISHOP WHIPPLE, President; Rev. JAMES DOBBIN, A.M., Rector.

## INSTRUCTION.

ST. AGNES SCHOOL,
Albany, N. Y.

The eighth year of this School begins (D.V.) Wednesday September 18th. Terms $350 a year. Entrance Fee, $25. For circulars containing full information, apply to
SISTER HELEN, or
MISS E. W. BOYD,
St. Agnes School.

---

ST. ALBAN'S HALL, 81 St. Mark's Avenue, Brooklyn, N. Y.
The Rev. R. B. SNOWDEN, A.M., Rector.

Sixth Year begins Sept. 11th. A few girls taken as boarders. Tuition in English, French, German, Classics, and Drawing, with Board, $70 a term, No extras but Music

---

ST CATHARINE'S HALL
DIOCESAN SCHOOL FOR GIRLS,
**286 Washington Ave., near DeKalb Ave.**
**BROOKLYN, N. Y.**

Under the Charge of the Deaconesses of Long Island. Half-yearly terms begin St. Matthew's Day (Sept. 21st.) and Feb. 11th. Rector, Rt. Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island.

---

ST. CATHARINE'S HALL,
DIOCESAN SCHOOL FOR GIRLS.

The Tenth year of this school will begin Sept. 20th, Miss MARTHA E. DAVIS, Principal. For circulars address the Rev. SAMUEL UPJOHN, Rector Augusta, Me.

---

ST. GEORGE'S HALL, for Boys, an English, Classical, and Commercial Boarding School, fourteen miles from Baltimore, on W. Md. R. R. Pupils prepared for any College or Business Life. Terms, $250 to $300 per ten months. Reopens Sept. 4th, 1878.
PROF. J. C. KINEAR, A.M., Reisterstown, Md.

---

ST. JOHN'S SCHOOL.
BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.
**Nos. 21 and 23 West Thirty-second Street,**
Between Broadway and Fifth Ave., New York.
Rev. THEODORE IRVING, LL.D., Rector.

---

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,
WATERBURY, CONN.,
Advent Term will open (D.V.) Wednesday, Sept. 11th, 1878.
The Rev. FRANCIS T. RUSSELL, M.A., Rector.

---

ST. MARY'S HALL, Faribault, Minn.
Rt. Rev. H. B. WHIPPLE, D.D., Rector.
Miss S. P. DARLINGTON, Principal.

Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The Thirteenth year will begin Thursday, Sept. 12th, 1878 For Registers, with full details, address the Rector.

---

ST. MARY'S SCHOOL,
Knoxville, Illinois.
A Church School for Girls.
**Founded, 1868. - - - Enlarged, 1872.**

Unsurpassed for home comforts and home care. Superior advantages in all departments. School property valued at $75,000.

For Register, with description and testimonials, address the Rector REV. C. W. LEFFINGWELL D.D.

---

ST. MARY'S SCHOOL FOR GIRLS,
Raleigh, N. C.

The Rt. Rev. THOS. ATKINSON, D.D., LL.D., } Visitors.
The Rt. Rev. THEO. B. LYMAN, D.D., }
The Rev. BENNETT SMEDES, A.M., Rector-Principal.
Mrs. KATE DE ROSSET MEARES, Lady Principal.

This School is recommended for Northern girls for whom a milder climate is desirable.
For circular address the Rector.

---

TRINITY SCHOOL, Tivoli-on-the-Hudson.

Healthful location; home comforts; thorough training; assiduous care of health, manners, and morals, and the exclusion of bad boys, can all be found in this school. The Eleventh year will begin Sept. 11th. For Catalogue address The Rev. JAMES STARK CLARK, D.D., Rector.

---

WELLS COLLEGE FOR YOUNG LADIES,
**Aurora, Cayuga Lake, N. Y.**

FULL COLLEGIATE, SPECIAL, AND ACADEMIC COURSES. Superior instruction in music. Location unsurpassed for beauty, healthfulness, and refinement; buildings elegant; a home where parents may with confidence intrust their daughters. Term begins Sept. 11, 1878.
Rev. E. S. FRISBEE, President.

---

LA BELLE CHOCOLATIERE.

ESTABLISHED 1780.

# WALTER BAKER & CO.

MANUFACTURERS OF

BAKER'S COCOA,
BAKER'S BROMA,
BREAKFAST COCOA,
PREMIUM CRACKED COCOA,
BAKER'S CHOCOLATE,
FRENCH VANILLA CHOCOLATE,
EAGLE FRENCH CHOCOLATE,
GERMAN SWEET CHOCOLATE.

Acknowledged the BEST throughout the World.

**SOLD BY ALL THE PRINCIPAL GROCERS.**